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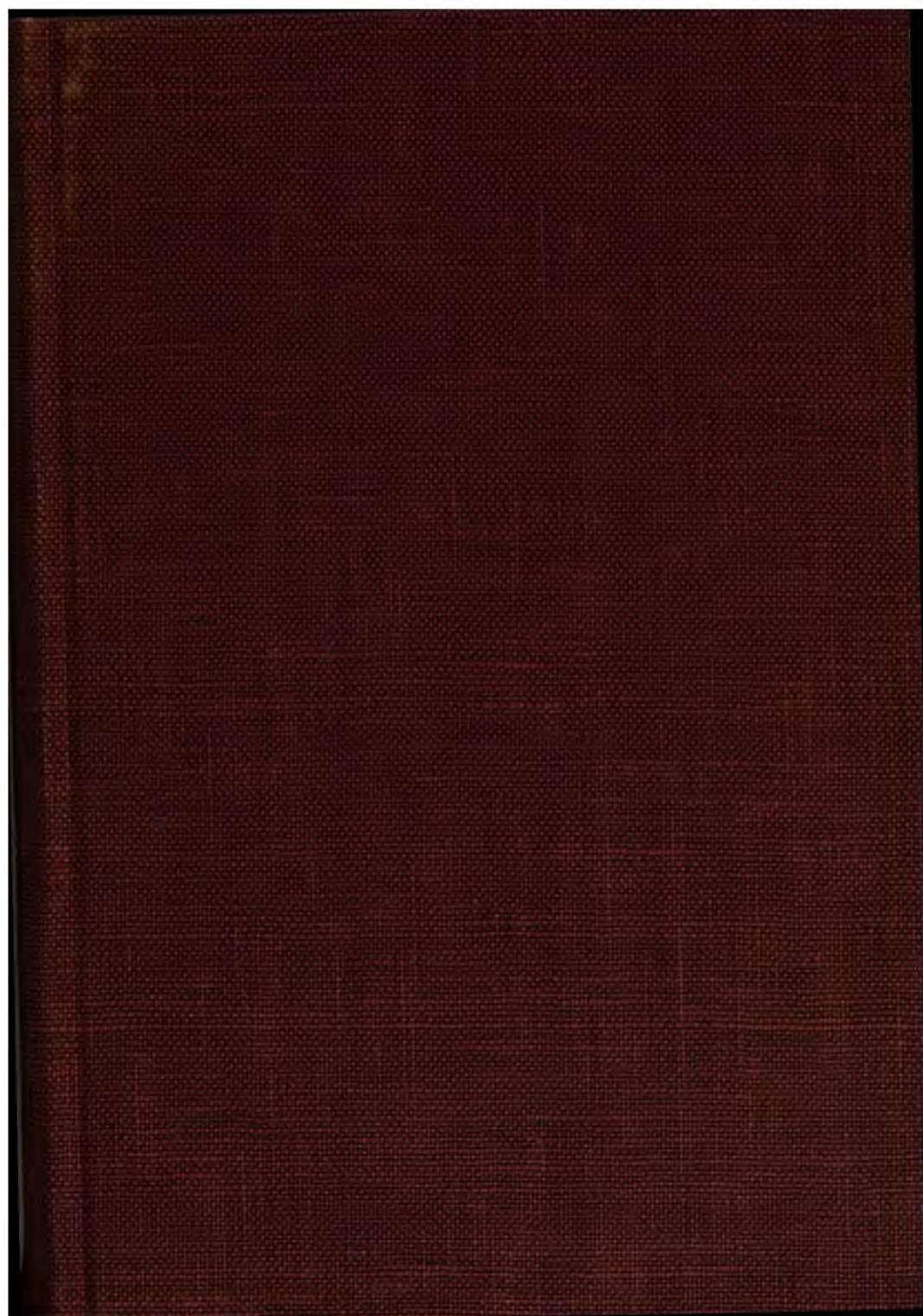
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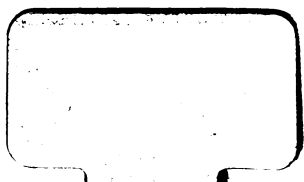
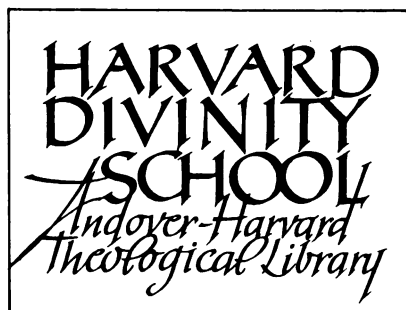
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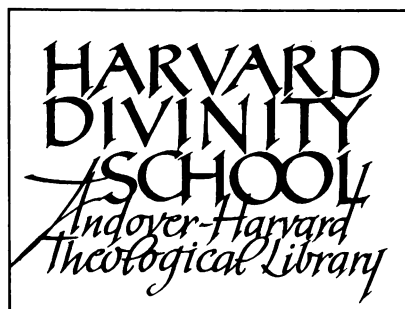
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GREEK GRAMMAR,

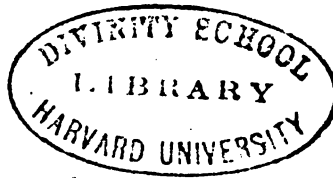
FOR

SCHOOLS AND COLLEGES

BY

JAMES HADLEY

PROFESSOR IN YALE COLLEGE.



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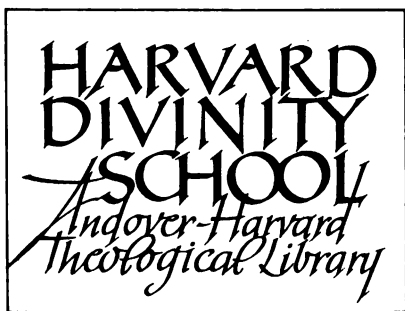
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PREFACE.

THE grammar which is here submitted to the public, is founded on the *Griechische Schulgrammatik* of GEORGE CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be-



tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by the late Professor Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rosebach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

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INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellenes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name "Hellenes" was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Grecians* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal divisions,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:—the Aeolic, spoken in Aeolis, Boeotia, and Thessaly;—the Doric, in Peloponnësus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegean islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* (of Lesbos), found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodotus and the medical writings of Hippocrates.

1 D. In Homer, *Hellas* is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (*ἡ κοινὴ διάλεκτος*), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK. There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (*Ἑλληνιστής* from *ἐλληνίζω*), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from *Ῥωμαῖοι* (*Romans*), the name assumed in place of *Ἕλληνες* by the Greeks of the middle ages.

NOTE. Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*;—*cf.* is used for *Lat. confer* (compare),—*sc.* for *scilicet* (to wit),—*ib.* for *ibidem* (in the same place),—*i. e.* for *id est* (that is),—*e. g.* for *exempli gratia* (for example),—*κτλ.* for *καὶ τὰ λοιπά* (*Lat. et cetera*). Other abbreviations will explain themselves.

PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

	Form.		Name.		Roman.
A	α	Ἄλφα	Alpha		a
B	β	Βῆτα	Beta		b
Γ	γ	Γάμμα	Gamma		g
Δ	δ	Δέλτα	Delta		d
E	ε	Ἐ ψιλόν	Epsilon		ē
Z	ζ	Ζῆτα	Zeta		z
H	η	Ἡτα	Eta		ē
Θ	θ θ	Θῆτα	Theta		th
I	ι	Ἰῶτα	Iota		i
K	κ	Κάππα	Kappa		c
Λ	λ	Λάμβδα	Lambda		l
M	μ	Μῶ	Mu		m
N	ν	Νῶ	Nu		n
Ξ	ξ	Ξῖ	Xi		x
O	ο	Ὅ μικρόν	Omicron		ō
Π	π	Πῖ	Pi		p
P	ρ	Ῥῶ	Rho		r
Σ	σ ς	Σίγμα	Sigma		s
T	τ	Ταῦ	Tau		t
Υ	υ	Ὑ ψιλόν	Upsilon		y
Φ	φ	Φῖ	Phi		ph
Χ	χ	Χῖ	Chi		ch
Ψ	ψ	Ψῖ	Psi		ps
Ω	ω	Ὠ μέγα	Omega		ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: *στράως faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of *δυσ ill* (never used separately), *πρός to*, and *ὁδός way*, is written by some *δυσπρόσodos*, by others *δυσπρόσodos*, *difficult of access*.

REM. b. *Abbreviations*. For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: σ for *ov*, and ς (named *στί* or *στιγμα*) for *στ*.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

7. The vowels are α , ϵ , η , ι , \omicron , ω , υ .

Of these, ϵ , \omicron , are always *short*,
 η , ω , always *long*,
 α , ι , υ , short in some words, long in others, and hence called *doubtful* vowels.

8. The short sounds of α , ι , υ , are indicated in the grammar by $\acute{\alpha}$, $\acute{\iota}$, $\acute{\upsilon}$; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$. We have then

the <i>short</i> vowels,	$\acute{\alpha}$, ϵ , $\acute{\iota}$, \omicron , $\acute{\upsilon}$, and
the <i>long</i> vowels,	$\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

9. The long vowels were sounded as α , e , i , o , u , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.

10. The vowels (sounded as above) are *close* or *open*. The most open vowel is α ; less open are ϵ , η , \omicron , ω ; the *close* vowels are ι , υ . Thus we have

the <i>open short</i> vowels,	$\acute{\alpha}$, ϵ , \omicron ,
the <i>open long</i> vowels,	$\bar{\alpha}$, η , ω ,
the <i>close</i> vowels,	ι , υ .

Diphthongs.

11. The diphthongs (*διφθογγαὶ double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,
 γι, ηι, φι, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

Of these, γι, ηι, φι, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΑΗΙ = Ωιδῆι = φῶδι.

REM. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our*: ευ, οι, υι, not quite like *eu* in *feud*, *oi* in *foil*, *ui* in *quit*: ει, ου, still further from *ei* in *height*, *ou* in *youth*; though ου afterwards assumed the latter sound (12 b).

REM. b. In γι, ηι, φι, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long α, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence γι, ηι, φι, were called improper diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ηυ, ωυ, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ηυ is always the result of augment (316) or of crasis (68), ωυ of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

αι, ει, οι, αυ, ευ, ου, υι, γι, ηι, φι,
 by ae, ē or ī, oe, au, eu, ū, yi, ā, ē, ō.

Exc. a. For αι, οι, in a few proper names, we have Roman *ai, oi*; Μαῖα *Maia*, Τροία *Troia* or *Troja*, Ἀτὰς *Ajax*. For φι, in a few compounds of φῶδι *sony*, we have *oe*: τραγωδός *tragoedus*.

REM. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 B. C.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

11 D.b. The Ionic has ηυ also in *μηῦς* (Hm. Hd.) Att. *ναῦς ship*, and *γρηῦ*. (Hm.) Att. *γραις old woman*.—ωυ is scarcely Attic. The New Ionic has it in *αἰνός, τωῖνός*, etc., by crasis for *δ αἰνός, τὸ αἰνός* (68 D);—also in reflexive pronouns, as *ἐαυτοῦ* (235 D), which seems to have arisen by crasis from *ἐο αἰτοῦ*;—further in *δαῦμα* Att. *δαῦμα wonder*, and words derived from it; though here some deny the diphthong and write *δαῶμα* or *δαῡμα*.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ou* that of *ou* in *your*. For *q*, *ŋ*, *φ*, see 11 b.

REM. c. It appears also that, prior to the same time, *υ* had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *ee*—which the Romans, not having this sound, represented (as they did the sound of *ç*) by using the Greek letter for the purpose (*y*=*υ*). The diphthong *υι* underwent a corresponding change. But *υ* at the end of a diphthong retained its earlier sound.

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: *παῖζόντων, προῦπάρχω, βότρυι*.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from *ι* written on the line (11), that the two vowels do not unite as a diphthong. Thus in *αὐτή, ἰχθύι, ληζόμενος*, the vowels are evidently separate (= *äṽτή, ἰχθύί, ληζόμενος*), while in *αὐτή, ἰχθυί, ληζόμενος*, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark ' placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus *ἵναι* (pronounced *hí-ē-nai*) *to send*.

The *absence* of this sound was also indicated by a mark ' placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus *ἰναι* (pronounced *i-ē-nai*) *to go*.

Words beginning with a *diphthong* take the breathings over the *second* vowel: *αὐτοῦ of himself, αὐτοῦ of him*. But in the *improper* diphthongs, *ι* never takes the breathings, even when it stands upon the line: *ᾠδὴ = ᾠδή song*.

15. All words which begin with *υ* have the rough breathing. Further, the initial consonant *ρ* always has the rough breathing (thus *ῥ*, Roman *rh*): *ῥήτωρ rhetor orator*.—*ρρ* appears in most editions as *ῖῖ* (Roman *rrh*): *Πύρρος Pyrrhus*; though some write *Πύρρος*.

REM. a. Except in *ῖῖ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: *προ-ἰναι* (from *πρό+ἰναι* and from *πρό+ἰναι*); though the Roman form in some such cases shows an *h*: *ἔνυδρις enhydriς πολυίστωρ Polyhistor*.

15 D. The Epic pronouns *ἔμμε, ἔμμι, ἔμμε* (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c, g, s, t*, we give a variety of sounds: the corresponding Greek letters *κ, γ, σ, τ*, had only the sounds which are heard in Eng. *coo, go, so, to*: thus in *Λυκία Lycia, Φρυγία Phrygia, Μυσία Mysia, Βοιωτία Boeotia*. But

Gamma (*γ*) before *κ, γ, χ*, or *ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἀγκῦρα* Lat. *ancōra anchor, ἔλεγχος elenchus proof*.

17. The letters *φ, θ, χ*, seem to have had at first the sounds of *ph, th, ch*, in Eng. *uphill, hothouse, blockhead*. But afterwards they came to sound as in Eng. *graphic, pathos*, and German *machen* (the last being a rough palatal sound no longer heard in English).

REM. a. Every consonant was sounded: thus *κ* was heard in *κνῆω to scratch, κτῆμα possession*, and *φ* in *φθίσις phthisis consumption*. Similarly *ξένος stranger, ψάμμος sand*, were pronounced *kēnos, psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels, mutes*, and *double consonants*.

18. The SEMIVOWELS are *λ, μ, ν, ρ, σ*; of which,
σ is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ, *liquids*, from their flowing sound,
μ, ν, *nasals*, being sounded with the nose.

To the semivowels must be added also *γ nasal*, that is, *γ* before *κ, γ, χ, ξ* (16).

19. The MUTES are

π-mutes	π	β	φ	or labial mutes,
τ-mutes	τ	δ	θ	lingual mutes,
κ-mutes	κ	γ	χ	palatal mutes.

Those in the same horizontal line are said to be *cognate*, or mutes of the same organ.

20. According to another division, the mutes are

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	θ	χ	(aspiratae).

Those in the same horizontal line are said to be *co-ordinate*, or mutes of the same order.

REM. a. The *middle mutes* *β, δ, γ*, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from *π, τ, κ, φ, θ, χ*, which are *surd* (hushed

or whispered). Of the latter, ϕ , χ , are called *rough*, aspiratae, on account of the h (rough breathing, spiritus asper) contained in them (17); while π , τ , κ , which have no h , are called *smooth*.

21. The DOUBLE CONSONANTS are ζ , ξ , ψ ; of which, ψ is written for $\pi\sigma$, and ξ for $\kappa\sigma$.

REM. a. Zeta (ζ) is not written for $\tau\sigma$, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as *dz*; but it is at least very doubtful whether it ever had that sound.

22. The relations of the consonants may be seen from the following table:

	Semivowels.			Mutes.			Double Conso- nants.
	Sibilant.	Liquids.		Smooth.	Middle.	Rough.	
		Nasals.					
Labials			μ	π	β	ϕ	ψ
Linguals	σ	$\lambda, \rho,$	ν	τ	δ	θ	ζ
Palatals			(γ)	κ	γ	χ	ξ

REM. a. σ , ψ , ξ , are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel F , named *Fau* *Vau*,—named also from its form *Digamma* ($\delta\gamma\alpha\mu\mu\alpha$ i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. f , but in power to Lat. v consonant (v), being sounded probably much like Eng. w . Thus *ols sheep* was originally *ovis* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *eros year* Aeol. *veros*, *idos own* Dor. *vidios*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words:

ἐγγυμι to break, *ἄλῃς* in numbers, enough, *ἀλλοσκομαι* to be taken, *ἄναξ* lord, *ἀνάσσω* to be lord, *ἀνδάνω* to please, *ἀραιός* slender, *ἄστυ* city, *ἔαρ* (ver) spring, *ἔδνον* bride-gift, *ἔδνος* host, people, *εἰκοσι* twenty (Dor. *νῆκασι*, Lat. *viginti*), *εἰκα* to yield, *εἰλω* to press, *ἐκῆρι* by will of, *ἐκυρός* father-in-law, *ἐκόν* willing, *ἐλπομαι* to hope, the pronoun-stem ϵ ($\epsilon\sigma$ sui), *ἔπος* word (*εἶπον* I said), *ἔργον* work, (*ἔρδω* to do), *ἔργω* to shut in or out, *ἔρρω* to go to harm, *ἐρύω* to draw, *ἐρδής* dress, *εἶμα* vest (root *ves*, Lat. *ves-tis*), *ἔσπερος* (vesper) evening, *ἔτης* clansman, *ἡδύς* pleasant, *ιδῶ* to cry, root *id* (*ιδεῖν* videre, *οἶδα* I know), root *ik* (*ἵκελος* and *εἵκελος* like, *εἵκομαι* I am like, seen), *Ἴλιος* Troy, *ἴσος* equal, *οἶκος* house, *οἶνος* (vinum) wine, *ὄς*, *ῆ*, *ὄν* suus, -a, -um.

REM. a. At the beginning of some words, Hm. has ϵ at times in place of an original τ : *ἐέ* him, *εἰκοσι* twenty, *ἔσση* fem. of *ἴσος* equal.

For effects of the digamma in Hm., see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ä, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἐ-τρέφην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γενες) *race*, Gen. γένεος for γενεο-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ι, 30) is interchanged with οι: λείπ-ω (stem λιπ) *to leave*, λέ-λοιπ-α *have left*, λουπός *left*.—And η is sometimes interchanged with ω: ἀρίγ-ω *to help*, ἀρωγ-ός *helper*.

26. αο, αω, interchange with εω: νᾱός and νεός *temple*, μετέωρος (for μετᾱρος) *raised aloft*, τεθνεώς (for τεθνηως, earlier form τεθνᾱως) *dead*.

27. A close and open vowel are much less often interchanged: ἐστί *is*, ἴσθι *be thou*; ἦκω, poet. ἱκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

24 D. DIVERSITY OF VOWELS IN THE DIALECTS. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic α: Ion. νηπίης for Att. νεπίας *young man*, δώρηξ for δῶραξ *breast-plate*: so also γενεῇ for γενεᾷ *to birth*, νηὺς for ναὺς *ship*.—But not so, when α arises by contraction, or τ-en α is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμα (for τιμα-ε) *honor thou*, νικά (for νικά-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has α for η: μεσαμβρίη for μεσημβρία *mid-day, south*.)

b. The Doric, on the other hand, has α for Attic η: Dor. δᾱμος for Att. δῆμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, Ἀδᾱνα (found also in Trag.) for Ἀθηνᾱ the goddess *Athena*; so Μούσα for Μούση *to a Muse*.—But not so, when η arises from a lengthening of ε: Dor. and Att. τίδημι (stem δε) *to put, limber* (Gen. λιμέν-ος) *harbor*.

The Attic dramatists in lyric passages use the Dor. α for η (8 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξείνος for ξένος *stranger, guest*, εἵνεκα (found also in later Att.) for ἔνεκα *on account of*, μούνος for μόνος *alone*, ὄνομα for ὄνομα *name*.—Hm. sometimes lengthens ο to αι: ἡγνόησε for ἡγνόησε *from ἀγνοέω to be ignorant of*; and α to αι: παρὰ for παρὰ *by, near*.

d. The Dor. sometimes has ω for Att. ου: Μῶσα for Μούσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δᾱλος (Theoc.) for δοῦλος *slave*. So δᾱ Dor. (and Hd.) for ὄν *therefore*.

25 D. A similar variation of ευ to ου is seen in ἐλήλουθα (Hm.) for ἐλήλυθα *I have come* (stem ελῡθ, lengthened ελευθ, 30). Even in the Attic, we find σπουδή *haste* from σπεύδω *to hasten*.

26 D. So Ion. Ἀτρεῖδεα, originally Ἀτρεῖδᾱ, Att. Ἀτρεῖδων *of Atrides*; Ion. πυλέων, orig. πυλᾱων, Att. πυλῶν *of gates*; Ion. Ποσειδέων, orig. Ποσειδᾱων, Att. Ποσειδῶν the god *Poseidon*.

poetic μᾶμος *blame*, ἀμύμων *blameless*, illustrious; πόλις *city*, πῆχυν *ubit*, Gen. πόλε-ως, πῆγε-ως; ὀνίημι (for ον-ονημι) *to benefit*; poetia ἀτιτάλλω (for ατ-ατάλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this, ᾱ, ε, ι, ο, υ,
become η or ᾱ, η, ῖ, ω, ῡ.

Thus the verbs τιμάω, φιλέω, φθίνω, δηλόω, φύω (ῡ),
make the futures τιμήσω, φιλήσω, φθίσω, δηλώσω, φύσω.

29. After ε, ι, ρ, the lengthened form of ᾱ is ᾱ, not η: thus the verbs εἰώ *to permit*, ἰάομαι *to heal*, περάω *to pass through*, make the futures εἰώσω, ἰάσομαι, περάσω.

REM. a. In general, the use of η was avoided in the Attic after ε, ι, ρ, and α was used instead.

30. The close vowels (ι, υ) are sometimes lengthened by a prefixed ε, giving ει, ευ, instead of ῖ, ῡ. Thus from the stems λῖπ, φῡγ, are formed λείπω *to leave*, φεύγω *to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this, ᾱ, ε, ι, ο, υ,
become ᾱ, ει, ῖ, ου, ῡ.

Thus for ἀπα-ντ-σι, σπε-νδ-σω, γί-γνομαι, λυο-ν-σι, ἐπλῦν-σ-α,
we have ἀπάσι, σπείσω, γίνομαι, λύουσι, ἐπλύνα.

For an exception in which α becomes η, see 337: for one in which ε, ο, become η, ω, see 156.

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by enasis (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἡγορέη (for ἄγορη) from ἄνθρωπ, εἰαρινός from ἔαρ *spring*, οὐλόμενος for ὀλόμενος *destroying*, οὐρεος, οὐρεα, from ὄρος (never οὔρος) *mountain*, ὕμπετλος from πέταλον *leaf*, τιδήμενος for τιδήμενος *putting*, δυσάων for δυσάων from δυσάω *ill-blowing*.—Also, where two long syllables would stand between two short ones: Οὐλύμπιος (for Ὀλύμπιος) of Ὀλύμπιος, εἰλήλουθα (for ἐλήλουθα) *I have come*.

29 D. In the Ionic (Old and New), the combinations εη, ιη, ρη, are not avoided: ἰρέη for ἰρέα *willow*, ἰητρός for ἰατρός *physician*, πευήσομαι for πευήσομαι *I shall try*.

The Doric, on the other hand, uniformly lengthens ᾱ to ᾱ: τιμάσᾱ for τιμάω *I shall honor* (24 D b).

Vowels Contracted.

32. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

Concurrent vowels are generally contracted, when the first is short and open (ä, ε, ο). Thus,

An open short vowel (ä, ε, ο),

a. before a close vowel (ι, υ), forms a diphthong with it ;

b. before α, ε, η, goes into the open long ;

c. before ο, ω, gives ω.

d. But εε gives ει ; εο, οε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλει	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πειθό-ι	πειθοί	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾶ	γίρα-α	γίρᾱ	ε-ω	ω	φιλέ-ωσι	φιλῶσι
α-ε	ᾶ	τιμά-ετε	τιμᾶτε	ο-ω	ω	δηλό-ωσι	δηλῶσι
α-η	ᾶ	τιμά-ητε	τιμᾶτε	d. ε-ε	ει	φιλε-ε	φιλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γένε-ος	γένους
ε-η	η	φιλέ-ητε	φιλήτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδό-α	αἰδῶ	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλῶτε				

REM. e. ᾶ before ι gives ε : γίρα-ι, γίρᾱ (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ä, ε, ι, after a close or long vowel, are absorbed.——ι, when it is thus absorbed in an open long vowel, becomes ι subscript.

——ηο gives ω.

ἰχθύ-ας	ἰχθύς	νη-οδυνος	νώδυνος	ἦρω-α	ἦρω
ῥᾶ-ίων	ῥᾶων	τιμή-εντι	τιμῆντι	λῶ-ῖστος	λῶστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts : νός for νοῦς *mind*, τείχεα for τεῖχη *walls*, φιλέης for φιλεῖς *thou mayest love*, ἀέκων for ἄκων *unwilling*, ἀοιδή for ᾠδή *song*.——In a few instances, however, these dialects have contracted forms, where the Attic does not contract : Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βόσσομαι for βοήσσομαι *to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου) : ποιεύμεν, ποιεύσι, (from ποιέ-ομεν, ποιέ-ουσι,) for Att. ποιούμεεν *we do*, ποιούσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, η : ὄρη, ὄρης, (from ὄρα-ε, ὄρα-εις,) for Att. ὄρα *see thou*, ὄρης *thou seest*.

h. The Doric sometimes contracts αω, αω, to ᾶ : Ἀτρεῖδᾶ, orig. Ἀτρεῖδᾶω, Att. Ἀτρεῖδου ; Ποσειδᾶν (or Ποσειδᾶν), Hm. Ποσειδᾶων, Att. Ποσειδᾶν ; Σεῶν, orig. Σεῶων *dearum*, Att. Σεῶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as a subscript.

Exc. a. *οι* and *οοι* give *οι*.

α-ει	α	τιμά-ει	τιμά̃	η-αι	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμά̃	η-ει	η	τιμή-εις	τιμή̃ς
α-οι	ω	τιμά-οι	τιμά̃	η-οι	ω	μεμνη-οίμην	μεμνή̃μην
α-ου	ω	τιμά-ου	τιμά̃	η-ου	ω	μή οὖν	μή̃ οὖν
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἰνό-εις	οἰνοῦ̃ς
ε-ει	ει	φιλέ-ει	φιλεῖ̃	ο-ου	ου	δηλό-ου	δηλοῦ̃
ε-η	η	φιλέ-η	φιλή̃	ε-οι	οι	φιλέ-οι	φιλοῖ̃
ε-ου	ου	φιλέ-ου	φιλοῦ̃	ο-οι	οι	δηλό-οι	δηλοῖ̃

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. *αι* sometimes gives *αι* instead of *α*: αἰκῆς *unseemly* from αἰκίης, αἶρω *to take up* from αἶρω.

b. *εαι* in the second person singular of verbs gives both *η* and *ει*: λύη or λύει from λύεαι.

c. *οι* and *οη*, in the second and third persons of verbs in *ώ*, give *οι*: δηλοῖς from δηλόεις and δηλόης.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I. and II.), a short vowel followed by *α*, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστέ̃α (not οσση); ἀργυρέ-αν, ἀργυρά̃ν; ἀπλό-η, ἀπλή̃ (not ἀπλω); διπλό-αις, διπλά̃ις.—Only in the singular, *εα*, after any consonant but *ρ*, is contracted to *η*: χρυσέ-α, χρυσή̃.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖ̃ς, Acc. Pl. εὐγενέ-ας, εὐγενεῖ̃ς (not ευγενης); Nom. Pl. μείζονες [μειζο-ες] μείζους, Acc. Pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Other cases of irregular contraction will be noticed as they occur.

37. *SYNIZESIS*. Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation, as to pass for one syllable: thus *Zeός god*, used in poetry for one syllable. This is called *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

*7 D. Synizesis is very frequent in Hm., especially after *ε*: *Δυρών of doors*, *Χρύσος golden*, *στῆθεα breasts*, *πόλις cities*, *ὄγδοος eighth*, all used as words of two syllables.

Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped (*syncōpe*): πατρός (for πατέρος) from πατήρ *father*, ἤλθον (for ἤλϑον) from ἔρχομαι *to come*.

39. *υ* at the end of a stem is often dropped between two vowels: βασιλέων (for βασιλευ-ων) from βασιλεύ-ς *king*, ἀκοή (for ἀκού-ή) *hearing* from ἀκού-ω *to hear*.

In this case, *υ* was first changed to the cognate semivowel, the digamma (βασιλέων, ἀκοή), which afterwards went out of use (23 D).

REM. a. Similarly, *ι* is sometimes dropped between two vowels: καί-ω for καί-ω *to burn*, πλεί-ων for πλεί-ων *more*.

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννία *nine*, κόρη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo*.

REM. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τϑ, κχ, instead of φφ, ϑϑ, χχ: thus Σαμφώ, Ἀρτίς, Βάκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σίτος *food* (52). But usually it is the result of euphonic changes described in 58–60. Only in the latter case does it become ττ in the later Attic.

38 D. Syncope is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέλετο for ἐκε-κελ-ετο *he cried*.

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a *semivowel*: ἔλλαβε for ἔλαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐθνηγος for εθ-νηγος *well-sprung*, ὅσον for ὅσον *quantum*, ὀπίσω for ὀπίσω *backward*;—less often a *mute*: ὅπως for ὅπως *as*, ὅτι for ὅτι *that*, ἐδδεῖο for ἐδεῖο *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεὺς.

For some cases in Hm. (καδδύσαι, ὀββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it : $\rho\acute{\epsilon}\omega$ *to flow*, $\tau\acute{\epsilon}\rho\pi\alpha$ *was flowing*, $\kappa\alpha\tau\alpha\text{-}\rho\acute{\rho}\acute{\epsilon}\omega$ *flowing down*.—After a diphthong, ρ remains single : $\epsilon\acute{\upsilon}\text{-}\rho\acute{o}\sigma$ *fair-flowing*.

REM. a. In other cases, $\rho\acute{\rho}$ is the later Attic form, for $\rho\sigma$ in the earlier Attic and the other dialects : $\kappa\acute{o}\rho\acute{\rho}\eta$ *temple*, $\theta\acute{\alpha}\rho\acute{\rho}\acute{o}\varsigma$ *courage*, for $\kappa\acute{o}\rho\sigma\eta$, $\theta\acute{\alpha}\rho\sigma\acute{o}\varsigma$.

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ -mute, a π - or κ -mute becomes co-ordinate. Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\varsigma$ " $\phi\varsigma$ " $\beta\varsigma$	$\kappa\varsigma$ " $\chi\varsigma$ " $\gamma\varsigma$
$\tau\acute{\epsilon}\tau\tau\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\tau\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\pi\tau\alpha\iota$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\tau\alpha\iota$
$\gamma\acute{\rho}\alpha\beta\delta\eta\nu$	$\gamma\alpha\phi\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\iota\phi\varsigma\eta\nu$	$\epsilon\lambda\epsilon\iota\pi\text{-}\varsigma\eta\nu$
$\epsilon\tau\tau\iota\phi\varsigma\eta\nu$	$\epsilon\tau\tau\iota\beta\text{-}\varsigma\eta\nu$
	$\epsilon\lambda\acute{\epsilon}\chi\varsigma\eta\nu$
	$\epsilon\lambda\epsilon\gamma\text{-}\varsigma\eta\nu$

REM. a. The combinations allowed by this rule ($\pi\tau$, $\kappa\tau$, $\beta\delta$, $\gamma\delta$, $\phi\varsigma$, $\chi\varsigma$) and the double mutes in 40 ($\pi\pi$, $\pi\phi$, $\tau\tau$, $\tau\varsigma$, $\kappa\kappa$, $\kappa\chi$), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ -mute before another τ -mute is changed to σ .

$\iota\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\varsigma\text{-}\tau\alpha\iota$
$\iota\sigma\varsigma\iota$ $\iota\delta\text{-}\varsigma\iota$	$\epsilon\pi\epsilon\iota\sigma\varsigma\eta\nu$ $\epsilon\pi\epsilon\iota\varsigma\text{-}\varsigma\eta\nu$

But $\tau\tau$ and $\tau\varsigma$ stand without change, when both letters belong to the stem : $\tau\acute{\alpha}\tau\tau\omega$, $\text{'A}\tau\tau\acute{\iota}\varsigma$.

MUTES BEFORE LIQUIDS.

46. Before μ , a π -mute becomes μ ;

a κ -mute " γ ;

a τ -mute " σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$ for $\delta\epsilon\delta\epsilon\chi\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\tau\iota\mu\mu\alpha\iota$	$\tau\epsilon\tau\tau\iota\beta\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\mu\mu\alpha\iota$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\mu\alpha\iota$
$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$	$\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$
	$\pi\acute{\epsilon}\pi\alpha\sigma\mu\alpha\iota$
	$\pi\epsilon\psi\epsilon\upsilon\sigma\mu\alpha\iota$
	$\pi\epsilon\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$
	$\pi\epsilon\pi\epsilon\iota\sigma\mu\alpha\iota$
	$\pi\epsilon\pi\epsilon\iota\varsigma\text{-}\mu\alpha\iota$

43 D. In Hm., ρ sometimes remains single, even after a simple vowel : $\tau\acute{\epsilon}\rho\epsilon\varsigma$ from $\rho\acute{\epsilon}\tau\omega$ *to do*, $\acute{\omega}\kappa\acute{\upsilon}\text{-}\rho\acute{o}\sigma$ *swift-flowing*.

46 D. In Hm., a final κ -mute or τ -mute in the stem often remains unchanged before μ in the ending : $\iota\kappa\text{-}\mu\epsilon\nu\acute{o}\varsigma$ *favoring* (stem $\iota\kappa$: $\iota\kappa\acute{\alpha}\nu\omega$ *to come*), $\iota\kappa\alpha\chi\text{-}\mu\epsilon\nu\acute{o}\varsigma$ *sharpened* (stem $\alpha\kappa$ or $\alpha\chi$: Lat. *acuo*), $\delta\delta\text{-}\mu\acute{\eta}$ Att. $\delta\sigma\mu\acute{\eta}$ *smell* (stem $\sigma\delta$: $\sigma\acute{\zeta}\omega$ *to smell*, Lat. *odor*), $\iota\delta\text{-}\mu\epsilon\nu$ Att. $\iota\sigma\mu\epsilon\nu$ *we know* (stem $\iota\delta$: $\sigma\iota\delta\alpha$), $\kappa\epsilon\kappa\omicron\upsilon\sigma\mu\epsilon\nu\acute{o}\varsigma$ *equipped* (stem $\kappa\omicron\upsilon\sigma$: $\kappa\omicron\upsilon\sigma\acute{\omega}$).

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-σῃν *was cut*, ῥυ-θμός *rhythm* ἰ-σθμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νός (σίβ-ομαι *to revere*), and ἐρεμνός *murky* for ερεβ-νός (ἔρεβος *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ);
 a κ-mute forms ξ (= κσ);
 a τ-mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω τριβ-σω	φλόξ φλογ-ς	ἐλπίσι ἐλπιδ-σι
γράφω γραφ-σω	βῆξ βηχ-ς	ὄρνιθι ορνιθ-σι

REM. a. The preposition ἐξ (= ες) in composition drops ς before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not ἐγβαίνω, ἐκ-στρατεύω *to march out*, not ἐξτρατεύω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ;
 before a palatal becomes γ (nasal);
 before λ, ρ, is assimilated;
 before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπας for εν-πας	συγκαίω for συν-καιω	ἐλλείπω for εν-λειπω
ἐμβαίνω εν-βαινω	συγγενής συν-γενης	συρρέω συν-ρεω
ἐμφανής εν-φανης	συγχέω συν-χεω	μέλας μελαν-ς
ἐμφυχος εν-ψυχος	ἐγξέω εν-ξεω	κτείν-ς κτεν-ς
ἐμμένω εν-μενω		λύουσι λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δοῦς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελαιν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened; πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

Exc. a. Adjectives (not participles) in -εις make -εσι, instead of -εισι, in the dative plural: χαρίεσι for χαριεντ-σι from χαρίεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ: πέφασμαι for πεφαν-μαι.

47 D. In Hm., a τ-mute is sometimes assimilated to a following σ: πρσ-σι for ποδ-σι Att. ποσί *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place. $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$. Similarly we find $\nu\epsilon$ in the nominatives $\epsilon\lambda\mu\iota\nu\text{ worm}$, $\tau\acute{\iota}\rho\upsilon\nu\text{ Tiryne}$, for $\epsilon\lambda\mu\upsilon\nu\text{-s}$, $\tau\acute{\iota}\rho\upsilon\nu\text{-s}$ (47).

52. In composition,

$\epsilon\nu$ before ρ , σ , retains ν : $\epsilon\nu\text{-}\rho\nu\text{Σμος}$, $\epsilon\nu\text{-}\sigma\acute{\alpha}\zeta\omega$.

$\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$, before σ , retain ν : $\pi\acute{\alpha}\nu\text{-}\sigma\omicron\phi\omicron\varsigma$;

or change ν to σ : $\pi\acute{\alpha}\lambda\iota\sigma\text{-}\sigma\upsilon\tau\omicron\varsigma$.

$\sigma\acute{\iota}\nu$, before σ with a vowel, becomes $\sigma\upsilon\sigma\text{-}$: $\sigma\upsilon\sigma\text{-}\sigma\acute{\iota}\tau\iota\omicron\nu$;

before σ with a cons., or ζ , becomes $\sigma\upsilon\text{-}$: $\sigma\acute{\upsilon}\text{-}\sigma\tau\eta\mu\alpha$, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of $\acute{\alpha}\nu\eta\rho$ *man*: $\acute{\alpha}\nu\delta\rho\acute{o}\varsigma$ for $\acute{\alpha}\nu\rho\omicron\varsigma$ for $\acute{\alpha}\nu\epsilon\rho\omicron\varsigma$. Similarly, μ before ρ is strengthened by an inserted β , in $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\alpha$ *mid-day*, $\epsilon\upsilon\sigma\eta\eta$, for $\mu\epsilon\sigma\eta\mu(\epsilon)\rho\acute{\iota}\alpha$ from $\mu\acute{\epsilon}\sigma\omicron\varsigma$ and $\eta\mu\acute{\epsilon}\rho\alpha$.

54. Sigma (σ) between two consonants is dropped: $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$ for $\gamma\epsilon\gamma\rho\alpha\phi\sigma\theta\alpha\iota$, $\epsilon\kappa\beta\alpha\acute{\iota}\nu\omega$ for $\epsilon\kappa\text{-}\beta\alpha\iota\nu\omega$ (47 a).

Not so, however, when initial σ is brought by composition between two consonants: $\epsilon\nu\text{-}\sigma\acute{\alpha}\zeta\omega$ not $\epsilon\nu\text{-}\tau\alpha\zeta\omega$.

55. When two sigmas are brought together by inflection, one of them is dropped: $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\iota$ for $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\text{-}\sigma\iota$, $\epsilon\sigma\pi\alpha\sigma\alpha\iota$ for $\epsilon\sigma\pi\alpha\sigma\text{-}\sigma\alpha\iota$.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : $\zeta\upsilon\rho\alpha\zeta\epsilon$ *out* for $\zeta\upsilon\rho\alpha\sigma\text{-}\delta\epsilon$.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs $\epsilon\iota\mu\acute{\iota}$ *to be* and $\eta\mu\alpha\iota$ *to sit*, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: $\theta\acute{\alpha}\rho\omicron\varsigma$ (43 a) *courage*, also $\theta\rho\acute{\alpha}\omicron\varsigma$; thus, too,

aorist $\acute{\epsilon}\text{-}\theta\omicron\rho\text{-}\omicron\nu$, present $\theta\rho\acute{\omega}\text{-}\sigma\kappa\omega$; present $\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, perfect $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$;

" $\acute{\epsilon}\text{-}\theta\acute{\alpha}\nu\text{-}\omicron\nu$, " $\theta\eta\eta\text{-}\sigma\kappa\omega$; " $\tau\acute{\epsilon}\mu\text{-}\nu\omega$, " $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$.

In the last four examples the vowel is also lengthened.

58 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : $\mu\acute{\epsilon}\text{-}\mu\beta\lambda\omega\text{-}\kappa\alpha$ *have gone* (from stem $\mu\omicron\lambda$, by transposition $\mu\lambda\omicron$, $\mu\lambda\omega$, 57). At the beginning of a word, μ before ρ or λ becomes β : $\beta\lambda\acute{\omega}\sigma\kappa\omega$ *to go*, from stem $\mu\omicron\lambda$ (cf. $\delta\acute{\omega}\acute{\omega}\sigma\kappa\omega$ from stem $\delta\omicron\rho$, 57); $\beta\rho\omicron\tau\acute{o}\varsigma$ *mortal*, from stem $\mu\omicron\rho$, $\mu\omicron\sigma$ (57). Lat. *mor-ior*, *mor-tuus*.

55 D. In Hm., both sigmas are often retained: $\epsilon\pi\epsilon\sigma\text{-}\sigma\iota$ Att. $\epsilon\pi\epsilon\sigma\iota$ *to words*, $\epsilon\sigma\text{-}\sigma\iota$ Att. $\epsilon\iota$ *thou art*.

56 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: $\mu\epsilon\lambda\acute{\iota}\sigma\delta\omega$ Att. $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ *to make melody*.

57 D. Metathesis is very frequent in Hm.: $\kappa\alpha\rho\tau\epsilon\rho\acute{o}\varsigma$ and $\kappa\alpha\rho\epsilon\rho\acute{o}\varsigma$ *powerful*, $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$ = Att. $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$ *most powerful, best*, from $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ *power*; $\acute{\alpha}\tau\alpha\rho\acute{\eta}\varsigma$ Att. $\acute{\alpha}\tau\rho\acute{\alpha}\pi\acute{o}\varsigma$ *path*, $\tau\rho\alpha\tau\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ for $\tau\alpha\rho\tau\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ (stem $\tau\epsilon\rho\pi$: $\tau\acute{\epsilon}\omicron\pi\omega$ *to delight*): similarly, $\epsilon\delta\rho\alpha\kappa\omicron\nu$ from $\delta\acute{\epsilon}\rho\kappa\text{-}\omicron\mu\alpha$: *to see*, $\epsilon\pi\rho\alpha\delta\omicron\nu$ from $\pi\acute{\epsilon}\omicron\delta\text{-}\omega$ *to destroy*.

CONSONANTS BEFORE I.

58. The close vowel *ι*, following a consonant, gives rise to various changes. Thus, frequently,

1. Iota, after *ν* and *ρ*, passes over to the preceding vowel and unites with it by contraction.

χείρων	for	χερ-ιων	τείνω	for	τεν-ιω
δότεира		δοτερ-ια	κρίνω		κριν-ιω
μαίνομαι		μᾶν-ιομαι	σύρω		σῦρ-ιω

REM. a. In like manner we have *-εις*, originally *-εσι*, in the second person singular of verbs: *λύεις* for *λυ-εσι*.

59. 2. Iota, after *λ*, is assimilated.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. alius,
στᾶλλω		σ텔-ιω	ἄλλομαι		ἀλ-ιομαι	Lat. salio.

60. 3. Iota, after *κ*-mutes (less often after *τ*, *θ*), forms with them *σσ* (later Attic *ττ*, 41).

ῥσσω	for	ῥκ-ιων	ελάσσω	for	ελαχ-ιων
Θρᾶσσα		Θρακ-ια	Κρήσσα		Κρητ-ια
τάσσω		ταγ-ιω	κορύσσω		κορυβ-ιω

For *πίσσω* to *cook* from stem *πεπ*, see 429.

61. 4. Iota, after *δ* (sometimes after *γ*), forms with it *ζ*.

ἐλπίζω	for	ἐλπιδ-ιω	μείζω	for	μεγ-ιων
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For *νίζω* to *wash* from stem *νιβ*, see 429.

62. 5. Tau, before *ι*, often passes into *σ*.

δίδωσι,	originally	δίδωτι	πλούσιος	for	πλουτ-ιος	from	πλούτος
λύουσι	for	λυονσι,	στάσις	for	στατ-ις	Lat. statio.	

REM. a. The same change occurs, though rarely, before other vowels. *σὺ*, *σοί*, *σέ*, originally *τύ*, *τοί*, *τέ*, *σήμερον* to-day for *τήμερον*.

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: *ὕς* for *σὺς* Lat. sus, *ῖστημι* for *σιστημι* Lat. sisto.

64. 2. Sigma between two vowels is dropped:

Thus *λύη* contracted from *λύειαι* for *λυεσαι*, *λύσαιο* for *λυσαιισο*, *γένουι* contracted from *γένεος* for *γενεσος* Lat. generis.

REM. a. Similarly, *ν* in some forms of the comparative is dropped between two vowels: *μείζω* contracted from *μειζοα* for *μείζονα*.

62 D. The Doric often retains the original *τ*: *δίδωτι*, *λύοντι*, *τύ*, *τοί*, *τέ*. Even the older Attic retains it in *τήμερον* and a few other words.

ASPIRATION REJECTED OR TRANSFERRED.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

a. Reduplications change a rough mute to the cognate smooth: *πέ-φν-κα* for *φε-φν-κα*, *τί-δη-μι* for *δι-δη-μι*, *έ-κε-χύ-μην* for *ε-χε-χυ-μην*, Hm. *ἀκ-άχη-μαι* for *αχ-αχη-μαι*.

b. The imperative ending *δι* becomes *τι* after *δη* in the first acrist passive: *λύ-δη-τι* for *λυ-δη-δι*.

c. The stems *ζε*, *δυ*, of *τίδημι* to put, *ζύω* to offer, become *τε*, *τυ*, before *ση* in the first acrist passive: *έ-τέ-σην*, *έ-τύ-σην*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω*, to clothe, for *αμφ.*, *έεχειρία* truce for *εχε-χειρία* (from *έχω* and *χείρ*), and a few other words.

e. To the same rule we may refer *έχω* to have, hold, for *έ-χω* (future *έξω*) originally *σεχω* (424, 11), and *ίσχω* for *ισχω* orig. *σι-σ(ε)χ-ω*.

66. Transfer of aspiration is found in a few stems which begin with *τ* and end with *φ* or *χ*. When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing *τ* to *ς*. This occurs,

a. In the substantive-stem *τριχ* hair (gen. sing. *τριχός*, nom. plur. *τρίχες*, but) nom. sing. *τριξ*, dat. plur. *τριξι*.

b. In the adjective *ταχύς* swift, superlative *τάχιστος*, but comparative *τάσσων* (*τάττων*) for *ταχίων* (222).

c. In the verb-stems,

<i>τρέφ</i> , pres.	<i>τρέφω</i> to nourish,	fut. <i>τρέψω</i> ,	subst. <i>τρέμμα</i> nursing;
<i>ταφ</i> ,	" <i>τάπτω</i> to bury,	" <i>τάψω</i> ,	" <i>τάφος</i> tomb;
<i>τρέχ</i> ,	" <i>τρέχω</i> to run,	" <i>τρέξομαι</i> ,	
<i>τρυνφ</i> ,	" <i>τρύνπτω</i> to weaken,	" <i>τρύνψω</i> ,	" <i>τρυνφή</i> delicacy;
<i>τυφ</i> ,	" <i>τύφω</i> to smoke,	perf. <i>τέ-θυμμαι</i> .	

REM. d. We find *έπρέφσην* in the aorist passive, *τεπράφσαι* in the perfect middle infinitive. In these forms, *ς* was used as the first letter of the stem, because the last letter was supposed to be properly a *π*, but changed to *φ* by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

65 D. Hm. often has a smooth breathing, where the Attic has the rough: 'Αἴδης (from a privative and *ἰδεῖν* to see) Att. 'Αἰδης the god Hades, *ἡμαξα* Att. *ἡμαξα* wagon, *ἡέλιος* Att. *ἥλιος* sun, *ἡώς* (so Hd.) Att. *ἔως* dawn, *ἱρηξ* (so Hd., cf. 32 D e) Att. *ἰέραξ* hawk. Cf. Hd. *ὄρος* Att. *ὄρος* boundary.—A smooth mute used instead of a rough, is seen in *αἶσος* (Hm. Hd.) Att. *αἶδης* again, *οὐκ* (Hm. Hd.) Att. *οὐχί* not, *δέκομαι* (Hd.) Att. *δέχομαι* to receive.

66 D. Hd. shows a transfer of aspiration in *κιδών* Att. *χιτών* tunic, and *ἐν ταῖς* there, *ἐν τεύχεσσι* thence, Att. *ἐν ταῖς*, *ἐν τεύχεσσι*.

SPECIAL EUPHONY OF FINAL SOUNDS.

67. **HIATUS.** When a word ending with a vowel and another beginning with a vowel are pronounced in immediate succession, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision* or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

Crasis.

68. **Crasis (mingling)** is a contraction of the final and initial vowels in two successive words. The two words are then written as one, with a *corōnis* (hook) ' over the vowel in which they join. Thus *τοῖναντίον* for *τὸ ἐναντίον*, *δοιμάτιον* (72) for *τὸ ἱμάτιον*, *προὔργου* for *πρὸ ἔργου*, *ὠγαδέ* for *ὦ ἀγαδέ*.

Crasis is used chiefly after forms of the article, the relative pronouns *ὃ, ἃ*, the preposition *πρό*, the conjunction *καί*, and the interjection *ὦ*. It follows, generally, the rules already given for contraction.

REM. a. If the first word *ends* in a *diphthong*, its last vowel disappears in crasis; if the second word *begins* with a *diphthong*, its last vowel remains (as *i* subscript or *υ*): *κάν* for *καί ἐν*, *κάν* for *καί ἄν* or *καί ἐάν*, *κῆτα* for *καί εἶτα*, *καὶνή* for *καί αὐτή* (*χῶ, χῷ*, poetic for *καί ὁ, καί οἱ*), *ἐγῶμαι* for *ἐγὼ οἶμαι*.

67 D. **HIATUS IN EPIC POETRY.** In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. when the second word begins with digamma: *κατὰ οἶκον* = *κατὰ ϝοῖκον* in the house. Here the hiatus is only *apparent*.

b. when the first word ends in a close vowel (*i, u*) and seldom or never suffers elision: *παῖδι ἔπασσε* he bestowed on his son.

c. when the two words are separated by a mark of punctuation: *κάθησα, ἐμῷ δ' ἐπιειδέο μύθεον* sit down, and comply with my saying.

d. when the vowels, which make hiatus, are the two short syllables of the third foot: *τῶν οἱ | ἐξ ἐγέ- | νοτο ἐ- | νι μεγ- | ροισι γε- | νέδλη*. The two words are then separated by the *feminine caesura* of the third foot (910).

e. when a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: *Ἀτρεΐδαι τε καὶ ἄλλοι ἐπικρήμυδες Ἀχαιοί* (— — — — — — — — — —). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

68 D. **Crasis** is rare in Hm.; in Hd., it is not frequent. It is most extensively used in Attic poetry. In cases where a short initial vowel is swallowed up by a final long vowel or diphthong, the two words are sometimes written separately, with an apostrophe in place of the initial vowel: *μὴ γὰρ* for *μὴ ἐγὰρ*, *ἦδη ἔρχεται* for *ἦδη ἐξέρχεται*.

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: *ἀπαιτέω* from *ἀπό* and *αἰτέω*, *οὐδεῖς* from *οὐδέ* and *εἷς*, *διέβαλον* from *διά* and *ἔβαλον*, *ἀμπέχω* (cf. 65 d) from *ἀμφί* and *έχω*.

72. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ἐστίας for ἀπ(ὸ) ἐστίας, κατ' ἡμέραν for κατ(ὰ) ἡμέραν,
ἡδίκηχ' ὑμᾶς for ἡδίκηκ(α) ὑμᾶς, νύχθ' ὅλην for νύκτ(α) ὅλην (44).

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω, κασίγημι from κατά and ἴγημι,
δεχήμερος from δέκα and ἡμέρα, ἐφθήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis*: *ἑττερον* for τὸ ἕτερον (poet. χῶ for καὶ ὁ, ὁδονεκα for ὅτον ἑνεκα).

REM. a. The same change of mute takes place, notwithstanding an intervening ρ, in *φροῦδος* (from *πρό* and *ὁδός*), *φρουρός* (from *πρό* and *ὁράω*), *ρέτριππος* (from *τέτταρα* and *ἵππος*).

Final Consonants.

74. At the end of a Greek word,

- a. the only consonants allowed to stand are ν, ρ, σ;
- b. the only combinations of consonants are ψ (πς), ξ (κς), and γξ (νξ).

Exc. c. 'Εκ from (80 c) and οὐκ, οὐχ not (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, νς, are found only in the nominatives *ἄλς salt*, *σεα ἔλμινς worm* and *τίρυνς Tiryne* (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐ for ἀφ' οὐ, οὐκ οὐτως for οὐχ οὐτως, κατήμι for κασίγημι, τοῦτερον for τὸ ἕτερον.

73 D. APOCOPE. Similar to elision, but confined to poetry, is apocöpe, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction ἔρ for ἔρα, the prepositions ἐν, κάτω, πᾶρ, for ἐνδ, κατά, παρᾶ (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocöpe forms are used both as separate words and in composition. The ν of ἐν is subject to the rules in 48. The τ of κάτω is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἔρ τῶν, παρμένετε for παραμένετε, ἔρ πεδίον for ἐνὰ πεδίον, ἀλλύω for ἀναλύω, κὰρ ῥόον for κατὰ ῥόον, κὰκ κορυφήν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδύσαι for καταδύσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κέκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).—Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πόντ (only before the article) for ποτί = Att. πόντος: thus πόντ τᾶν (or ποττᾶν) ματέρα.

74 D. For some apparent exceptions (ἄμ πεδίον, κὰγ γόνυ, etc.), see 73 D.

75. Other consonants at the end of a word are *dropped*:

σῶμα <i>body</i> ,	for	σωματ,	genitive	σώματ-ος,
μέλι <i>honey</i> ,		μελιτ,	"	μέλιτ-ος,
γάλα <i>milk</i> ,		γαλακτ,	"	γάλακτ-ος,
ἦσαν <i>were</i> ,		ἦσαντ,	cf. Lat.	<i>erant</i> ,
παῖ <i>O boy</i> ,		παῖδ,	genitive	παιδ-ός,
γύναι <i>O woman</i> ,		γυναικ,	"	γυναικ-ός.

76. A final τ-mute is also changed to ς:

τέρας <i>prodigy</i> ,	for	τερατ,	genitive	τέραιτ-ος,
πρός <i>to</i> ,		προτ,	from	προτί (Hm.),
δός <i>give</i> ,		δοτ,	from	δοσι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίθην <i>I placed</i> ,	originally	ετισημ,	present	τισημι,
μήλον <i>apple</i> ,	"	μηλομ,	cf. Lat.	<i>malum</i> ,
νύκτα <i>night</i> ,	"	νυκταμ,	cf. Lat.	<i>noctem</i> ,
ἐλυσα <i>I loosed</i> ,	"	ελυσαμ.		

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,

- before a word beginning with a vowel, and
- at the end of a sentence.

Thus, a. πᾶσιν ἔδωκα, b. ἔδωκα πᾶσιν, *I gave to all*: but, before a consonant, πᾶσι δίδωμι *I give to all*.

REM. c. This ν is also called ἐφελκυστικόν (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a *consonant*, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,

- after ε in the third person singular: ἔδωκε(ν) *he gave*.
- after σί in all words, viz.

(a) in the third person singular and plural: δίδωσι(ν) *he gives*, δίδασσι(ν) *they give*. So, also, ἐστί(ν) *is*.

78 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (233 D) ἡμῖν(ν), ὑμῖν(ν), σφί(ν), have ν movable. So also forms with the suffix φι (206 D): θεόφ(ν) *to gods*. Likewise most adverbs of place in δεν (203): ἀνευθε(ν) *away from*, without, παρῶθε(ν) *before* (in place or time). Further νόσφ(ν) *apart*, and the enclitic particles κέ(ν) = Att. ἄν, and νύ(ν) *now*.

In Hd., some adverbs in δεν reject ν: so πρόσδε *before*, ὀπίσδε *behind*, ὑπερδε *above*, ὑνερδε *below*.

- (β) in the dative plural: πᾶσι(ν) *to all*.
 (γ) in adverbs of place: Ἀθήνησι(ν) *at Athens*.
 (δ) in εἴκοσι *twenty*, πένυσι *last year*, παντάπασι *altogether*.

80. a. The adverb οὐ *not*, before a vowel, becomes οὐκ, but before the rough breathing, οὐχ (cf. 72): οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως.

b. Μή *not* follows the analogy of οὐ, only in the compound μηκέτι, like οὐκέτι, *no longer*.

c. Ἐξ (εκς) *from* and οὕτως *thus* drop ε before consonants: ἐξ ἀκροπόλεως, but ἐκ τῆς πόλεως (cf. 47 a); οὕτως ἀπέβη, but οὕτω δεινός.

SYLLABLES.

81. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus ὑγίεια has four syllables.

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: προ-εδρεῖ-αν, στρο-φά-λιγξ (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: ἰ-κα-νός, θ-ψο-μαι. It is the case also with most *combinations* of two or more consonants: ἑ-σ-χον, ἰ-σ-μός, ἐ-χ-ρός, ῥά-βδος, ἀ-μνός.

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal*: ἄρ-μα, ἐλ-πίς, ἐν-δόν, κατ-χάζω. Only μν go together: κά-μνω.

b. when the same consonant is *doubled*: θάσ-σων, ἱπ-πος: so too Σαπ-φώ, Ἄρ-σις, Βάκ-χος (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: ἀλ-λ' ἀν-δ' ὁ-ρον. So in *composition*: ἐ-πα-νά-γειν from ἐπί, ἀνά, ἀγειν.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: προσ-εκ-τίνω, not προ-σε-κτινῶ.

85. a. *Pure Vowels and Syllables*. When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): ταμί-ας, βουλεύ-ω.

80 D. A movable ε is found, though used with little reference to euphony, in the following adverbs: ἀμφί *about*, Hm. also ἀμφίς; ἀντικρύ *right opposite*, Ion. only ἀντικρύ; ἀτρέμα and ἀτρέμας *quietly*, mostly poet.; ἄχρι, μέχρι, *until*, rarely ἄχρῃς, μέχρῃς; εὐθύ (Hd. ἰθύ) *straight towards*, εὐθύς (Hd. ἰθύς) *straightway*, but in Hm. only ἰθύς *straight towards*; μεσηγύ and μεσηγύς *between* (Hm. μεσσ.); πολλάκις *often*, Ion. also πολλάκι (Hm. Hd.).

b. *Ultima, Penult, Antepenult.* The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel or diphthong: *κρί-νοί-μην*.

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: *ῥο-φᾶξ*.

The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

REM. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in *λέξω*, *κάλλος*, *πίπτε*, *long* in *λήξω*, *μᾶλλον*, *ῥίπτε*, though the first *syllable* in all these words was long.

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾶς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ; before λ, μ, ν, they always make a long syllable: thus in *βίβλος*, *τάγμα*, *ἔδνα*, the first syllable is always long.

86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ δμου* (—υ—), *καί μοι δημοσπον* (—υ—υ—), see 67 D e. This rule is observed in epic poetry, and in the choruses of the dramatic poets.—But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): *ἐν μεγάλῃ ἀδύτῃ* (—υ—υ—υ—); (2) when the next word began with the digamma: *ἐκατὸν καὶ εἴκοσι* (—υ—υ—υ—); (3) when it is followed by a pause in the sense.—A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *οἶος* (—υ—), *βέβληται οὐδ'* (—υ—).

One of the consonants, which make position, may be the (unwritten) digamma: *τοῖόν οἱ πῦρ* = *τοῖόν ϝοι πῦρ* (—υ—υ—).

87 D. In Hm., a short vowel before a mute and liquid, generally makes a syllable long by position: *τέκνον*, *τί κλάεις* (—υ—υ—υ—), *ἔσνος πανδαμέτωρ* (—υ—υ—υ—).—Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* (—υ—υ—υ—υ—). So too before a digamma: *ἀπὸ ἔο* = *ἀπὸ ϝέο* (—υ—υ—υ—). So also before δ in the stem *δει* (409 D, 5) and in *δὴν long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: *δει* and *δὴν* seem to have begun with *δν*.

88. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η , ω , or a diphthong, are always long.
- b. with ϵ , o , before a vowel or single consonant, are short.
- c. with ϵ , o , before two cons. or a double cons., are long.
- d. with α , ι , υ , before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α , ι , υ , before a vowel or single consonant. Even these are long,

- e. when they have the *circumflex* accent: $\kappa\rho\acute{\iota}\nu\epsilon$.
- f. when they arise from a *contraction*: $\acute{\alpha}\kappa\omega\nu$ from $\acute{\alpha}\epsilon\kappa\omega\nu$.
- g. when ν or $\nu\tau$ is *dropped* after the vowel: $\lambda\epsilon\lambda\acute{\upsilon}\kappa\alpha\sigma\iota$ for $\lambda\epsilon\lambda\upsilon\kappa\alpha\nu\sigma\iota$, $\delta\epsilon\kappa\iota\nu\acute{\varsigma}$ for $\delta\epsilon\kappa\iota\nu\nu\tau\varsigma$: but see 50.

REM. h. The quantity of α , ι , υ , so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute* $\acute{}$, the *circumflex* $\circ\grave{}$, and the *grave* $\grave{}$: $\lambda\acute{\iota}\sigma\omega$, $\lambda\acute{\iota}\sigma\circ\nu$, $\lambda\epsilon\lambda\upsilon\kappa\acute{\omega}\varsigma$.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): $\alpha\acute{\iota}\tau\circ\upsilon\varsigma$, $\alpha\acute{\iota}\tau\circ\iota\varsigma$, $\alpha\acute{\iota}\tau\tilde{\omega}$.

The accent *follows* the breathing, when both belong to the same vowel: $\delta\lambda\omicron\varsigma$, $\alpha\acute{\iota}\rho\omega$; but the circumflex is placed *above* the breathing: $\eta\gamma\epsilon$, $\omicron\acute{\iota}\tau\omicron\varsigma$. When they belong to a capital letter, they are placed *before* it: $\epsilon\acute{\Lambda}\lambda\eta\nu$, $\epsilon\circ\tau\omicron\varsigma$. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: $\alpha\acute{\iota}\delta\iota\omicron\varsigma$, $\beta\omicron\iota\grave{}$, $\pi\rho\alpha\acute{\iota}\nu\alpha\iota$.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek $\tau\acute{o}\nu\omicron\varsigma$ *tone* (straining or raising of the voice), $\delta\acute{\epsilon}\xi\iota\varsigma$ *sharp*, $\pi\epsilon\pi\iota\sigma\tilde{\tau}\acute{\omega}\mu\epsilon\nu\omicron\varsigma$ *twisted round* (in reference to the *form* of the circumflex accent), and $\beta\alpha\rho\acute{\upsilon}\varsigma$ *heavy, flat*. From these words, together with the prepositions $\pi\alpha\rho\acute{\alpha}$ *near* and $\pi\rho\acute{o}$ *before*, are derived the names in the following section.

88 D. The quantity of α , ι , υ , varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see 894), when otherwise they would be short: $\acute{\iota}\omega\mu\epsilon\nu$ or $\acute{\iota}\omega\mu\epsilon\iota$ *let us go*, $\acute{\Lambda}\rho\epsilon\varsigma$, $\acute{\Lambda}\rho\epsilon\varsigma$, $\beta\omicron\sigma\tau\acute{\epsilon}\lambda\omicron\gamma\epsilon$ ($\acute{\iota}\omega\omega\omega\acute{\iota}\omega\omega\omega\acute{\iota}\omega\omega$).

91. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the <i>ultima</i>	is called	<i>oxytone</i> : βασιλεύς.
on the <i>penult</i>	"	<i>paroxytone</i> : βασιλεύων.
on the <i>antepenult</i>	"	<i>proparoxytone</i> : βασιλεύοντος.

A word which has the *circumflex*

on the <i>ultima</i>	is called	<i>perispomenon</i> : ἀγαγῖν.
on the <i>penult</i>	"	<i>properispomenon</i> : ἀγαγῖσσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* ^~) shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the acute or circumflex. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a grave accent on the *ultima*: thus ἀνθρώπος, not ἀνθρώπός. In actual use, it occurs only as a substitute for the acute, when the last vowel of an oxytone, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final ξ and ψ, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

94. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules.

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute*: λυόμεθα, λυέτωσαν.
- on a *short penult*, has the *acute*: λευκός.
- on a *long penult*, has the *circumflex*: λευκυῖαν.
- on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute*: λευκόντων, λευκυΐαις.
- on the *ultima*, has either the *acute* or the *circumflex*: λευκώς, λευκυῶν.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final *αι* and *οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λύόμενοι* (94 a), *τοσοῦτοι*, *τοσαῦται* (94 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (94 e); and the adverb *οἴκοι* at home.

96. *Exceptions to 93 b.* Some words which have *ω* lengthened from *ο*, in the ultima, with *ε* in the penult, are accented on the antepenult: *ἀνώγειον*, *πόλεως*, *δύσεως*.

Exceptions to 94 c. Some apparent exceptions (such as *ᾤστε*, *ἦδε*, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (93 b), and long in *ὀπώρα* (94 c): the penult must be short in *τινές*, for, if long, it would be written *τινὲς* (94 c).

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction.* If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex*.

τιμώμενος from τιμα-όμενος	τιμᾶ from τιμά-ει
φιλείσθαι φιλέ-εσθαι	οστέφ̃ οστέ-φ̃
δηλούσῳ δηλο-έσῳ	έστῶς έστα-ῶς

If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμα* from *τίμα-ε*.

99. *Crasis.* In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαθά* from *τὰ ἀγαθὰ*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (94 c): *τάλλα* from *τὰ ἀλλα*.

97 D. The Aeolic dialect has recessive accent in *all words*: *πόταμος*, *ποτάμου*, *τράχυς*, *λείπειν*, for *ποταμός*, *ποταμοῦ*, *τράχϋς*, *λελειφθαί*. But in the accent of prepositions and conjunctions, it agrees with the other dialects: *πρί*, *ἀλλά*.

100. *Elision.* In elision, oxytone prepositions and conjunctions lose their accent; other oxytone words throw it back on the penult: ἐν αὐτῷ (ἐνί on), οὐδ' ἰδυνάμην (οὐδέ neither), εἰμ' Ὀδυσσεύς (εἰμί I am), ἔπ' ἦσαν (ἐπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

101. *Change of Acute to Grave.* The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό from, but ἀπὸ τούτου from this, βασιλεύς king, but βασιλεὺς ἐγένετο he became king.

REM. a. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *Anastrophe.* Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction of the accent*). It occurs,

a. when such a preposition takes the place of a verb (ἐστὶ being omitted): παρά for πάρεστι it is permitted (as prep. παρὰ); ἐνι for ἔνεστι it is possible (as prep. ἐνι poetic for ἐν).

b. when περί follows the genitive which it belongs to: τούτων πέρι instead of περὶ τούτων.

103. *PROCLITICS.* A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward); also *ἀτόνα* (unaccented words). They are

a. The forms ὁ, ἡ, οἱ, αἱ, of the article.

b. The prepositions ἐν in, εἰς (or ἐς) into, ἐξ (ἐκ) from.

c. The conjunctions εἰ if, ὥς as, that (also as prepos. to).

d. The adverb οὐ (οὐκ, οὐχ, 80) not.

REM. e. Οὐχί, a more emphatic οὐ, is always accented.

104. *Proclitics take an accent,*

a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῆς ἢ οὐ sayest thou so, or not? —or when placed after the words which they belong to, as κακῶν ἔξ (Hm.) out of evils, θεὸς ὥς (Hm.) as a god.

b. when the following word is an *enclitic* (107 c).

100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῇσι παρ' εἰνδερτες for τῇσι παρά (102) with them.

102 D. a. In poetry, we have παρά for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ παρά (for πάρεμι) I am present. Hm. has also ἐνι for ἔνεισι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διά) suffer *anastrophe*, when placed after their cases; and (in Hm.) when placed after verbs, to which they belong in composition: ἀλέσας ἀπο for ἀπολέσας. —ἀνά suffers *anastrophe* in the form ἀνα up! arise! (= ἀνδότης).

105. ENCLITICS. Some words of one or two syllables attach themselves so closely to a preceding word, as to give up their separate accent. They are called *enclitics* (leaning on another word). They are

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὔ, οἱ, ἐ, and σφίσι*.

b. The indefinite pronoun *τις, τὶ*, in all its forms (including *τοῦ, τῷ, for τινός, τινί*); and the indefinite adverbs *ποῦ* (or *ποῖ*), *πῇ, ποί, πόθεν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τὶ, ποῦ* (*πό*), *πῇ, ποί, πόθεν, ποτέ, πῶς*.

c. The present indicative of *εἰμί* to be and *φημί* to say, except the second person singular, *εἶ, φῆς*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *δε* (not the conjunction *δέ* but, and).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

107. 1. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνθρωπός τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

108. 2. The enclitic loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

REM. a. A properispomenon ending in *ξ* or *ψ* is treated like a paroxytone: *φοῖνξ τις, φοῖνξ ἐστί*.

109. 3. Of several enclitics in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τις μοί φησί ποτε*.

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as one word: *ὥστε* for *ὥς τε, εἶτε, μήτε, οἷός τε, ὅστις, ἦτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῦδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥστερ*. Most of these are apparent exceptions to 94 c.

REM. a. *Εἴτε, ναίχι* from *εἰ, ναί*, are accented as if *τε* and *χι* were enclitic particles.

105 D. The personal pronouns *μίν, νίν, σφί,* and *σφέ* are enclitic. So too the Ionic *ἐς* and Epic *ἐσσί* thou art. To enclitic particles belong the poetic *ὦ* or *ὦν*, and Epic *κέ* or *κέν*, *δήν*, and *ῥά* (for *ἄρα*).

111. The enclitics in some cases *retain* their accent (are *orthotone*)

a. when there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is not often the case.

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 232; for *ἔστι* as orthotone, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδὴ* for *ταῦτά ἐστι*.

d. enclitics of two syllables after a paroxytone; see 108.

112. The following particles are *distinguished* by the accent: *ἀνὰ* preposition *over*, from poetic *ἀνα* *up!* (102 D b); *ἀρα* *therefore*, from *ἀρα* interrogative; *ἤ* *or, than*, from *ἦ* *truly*, and *ἦ* interrogative; *νῦν* *now, at present*, from poetic *νύ(ν)*, enclitic, *now* (inferential conjunction); *οὐκὼν* *not therefore*, from *οὐκοῦν* *therefore*; *περί* *round, about*, from poetic *περι* *exceedingly*; *ὥς* relative *as, that*, from *ὥς* demonstrative *thus*.

PUNCTUATION.

113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἑσπέρα ἦν · τότε ἦλθεν ἄγγελος* *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας;* *what saidst thou?*

REM. a. The *Diastöle* or *Hypodiastöle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus *ὃ,τι* and *ὃ,τε* *which*; but *ὅ,τι* *that, because*, *ὅ,τε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ὃ τι* and *ὃ τε*.

PART SECOND.

INFLECTION.

NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

115. The Greek distinguishes in its declension,

a. three **GENDERS**: *masculine*, *feminine*, and *neuter*.

b. three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

c. five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα* *land* is at once the stem and the *nominative singular*. But oftener they are different: thus *άνθρωπος* *man* is the *nominative singular* of the stem *ανθρωπο*.

In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

117. **GENDER**. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *δ άνεμος* *the wind*), of *rivers* (*δ ποταμός* *the river*), and of *months* (*δ μήν* *the month*).

b. *Feminine* are names of *trees* (*ή δρύς* *the oak*), *lands* (*ή γή* *the land*), *islands* (*ή νήσος* *the island*), and most *cities* (*ή πόλις* *the city*).

Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχύτης* *swiftness*, *δικαιοσύνη* *justice*, *ελπίς* *hope*, *νίκη* *victory*.

c. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γύναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἀλφά, τὸ σίγμα.

Any word may be neuter, when the object to be thought of is the *word itself*, rather than the thing which it signifies: τὸ ἀνθρώπος the name *man*, τὸ δικαιοσύνη the term *justice*.

REM. The gender may often be known by the final letter of the stem: see 152.

118. *Common Gender*. Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

119. *ARTICLE*. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing. Masc. Fem. Neut.	Dual. Masc. Fem. Neut.	Plur. Masc. Fem. Neut.
Nom. ὁ ἡ τό	N. A. τὼ ρά τὼ	Nom. οἱ αἱ τὰ
Gen. τοῦ τῆς τοῦ	G. D. τοῖν ταῖν τοῖν	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ		Dat. τοῖς ταῖς τοῖς
Acc. τὸν τὴν τό		Acc. τοὺς τὰς τὰ

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τῷ almost always for ρά (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γύναι *O woman* (cf. 543 a).

120. *ACCENT*. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ τιμὴ *honor*, dat. sing. τιμῇ, πούς *foot*, gen. pl. ποδῶν, μῆν *month*, gen. and dat. dual μηνῶν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὅστωις *done* for ὅστιον, pl. ὅστω for ὅστια; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

119 D. For dialectic forms of the article, see 239 D.

122. **DECLENSIONS.** Nouns are declined in two principal ways, which, however, were originally one. These are

1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in *o* (*ω*) or *a*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Decl.* (a), and

The *O-Declension*, commonly called *Second Decl.* (b).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (c).

REM. d. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

FIRST DECLENSION (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in *a*. The gender may be known from the nominative singular, where the masc. takes a case-ending *s*, which is wanting in the fem. Thus the nom. sing. of *feminines* ends in *a* or *η*; of *masculines*, in *as* or *ης*.

124.

I. FEMININES.

Example. Stem.		ἡ χώρα <i>land</i> χώρα	ἡ γλῶσσα <i>tongue</i> γλῶσσα	ἡ τιμή <i>honor</i> τιμή
Sing. Nom.	ἡ	χώρα	γλῶσσῃ	τιμή
Gen.	τῆς	χώρας	γλώσσης	τιμῆς
Dat.	τῇ	χώρα	γλώσσει	τιμῇ
Acc.	τὴν	χώραν	γλῶσσαν	τιμήν
Voc.	ὦ	χώρα	γλῶσσα	τιμή
Du. N. A. V.	ταῖ	χώρα	γλῶσσα	τιμά
G. D.	ταῖν	χώραν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χῶραι	γλῶσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χώρας	γλώσσαις	τιμαῖς
Acc.	τάς	χώρας	γλῶσσας	τιμάς
Voc.	ὦ	χῶραι	γλῶσσαι	τιμαί

Other examples: βία *force*, σκιά *shadow*, ἡμέρα *day*,—δόξα *opinion*, ἄκανθα *thorn*,—πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. **A OR H IN THE SINGULAR.** In the singular, the final *a* of the stem is often *changed* to *η*. In reference to this, we have the following rules (125-7).

In the *Nominative Singular*,

- a. after ε, ι, ρ, the α is retained (29 a); so also
- b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αιν; but
- c. after other letters, α is changed to η.

Thus, a. γενεά *generation*, φιλία *friendship*, θύρα *door*;—b. Μοῦσα *Muse*, ἄμαξα *wagon*, δίψα *thirst*, θάλασσα, later Attic θήλασσα (41), *sea*, ρίζα *root*, ἀμύλλα *contest*, λέαινα *lioness*;—c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are,—to a. κόρη *maiden*, δέρη *neck*;—to b. ἔρση *dew*, κόρη (later Attic κόρη, 43 a) *temple*;—to c. στοά *pillar-hall*, χρῶα *color*, τόλμα *courage*, διαίτα *mode of living*.

126. The *Genitive* and *Dative Singular* have α, when the nominative has a *pure* (85 a) or *ρα* (125 a); otherwise, they have η: nom. γενεά, gen. γενεᾶς, dat. γενεᾷ; so στοά, στοᾶς, στοᾷ; θύρα, θύρας, θύρᾳ; but nom. Μοῦσα, gen. Μούσης, dat. Μούσῃ; διαίτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions: Λήδα, gen. Λήδας, dat. Λήδι.

127. The *Accusative* and *Vocative Singular* have the same vowel as the nominative: thus acc. χώραν, γλώσσαν, τιμήν, from nom. χώρα, γλώσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that *in all words of this declension the Genitive Plural is perispomenon*. Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ι was added to the α of the stem, making αισι. This was shortened to αις; yet αισι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, α remains unchanged: τιμά, τιμᾶς, τιμᾷ, τιμᾶν.

2. In the Ionic, α is changed to η in all cases of the sing.: γενεή, φίλην, βασιλείης, μοίρῃ.—Short α generally remains unchanged: βασιλείᾱ, μοῖρᾱν. But abstract words in εἶα, οἶα change it to η: ἀληθείῃ Att. ἀλήθειᾱ *truth*, εὐπολίῃ *favorable voyage*; the same change occurs also in κνίσσῃ *smoke of burnt fat*, and in Σκύλλῃ.—Hm. retains α in θεά *goddess* and a few proper names.

3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾱ.

128 D. In the *Genitive Plural*, Hm. has

a. -ων, the original form: κλισιάων *of tents*.
b. -έων, the Ionic form (26 D): πυλῆων *of gates*. This -έων in Hm. is usually sounded as one syllable, by synizesis (37).

c. -ῶν, the Attic form, mostly after vowels: παρειῶν *of cheeks*.

The Doric form -ᾶν, a contraction of -ων (32 D h), is used also in the dramatic choruses: θεᾶν *of goddesses*.

129 D. In the *Dat. Pl.*, Hm. has—(a) the Ion. form -ησι(ν): κλισίησι; —(b) also often -ψι: πέτρῃσι *to rocks*; —(c) rarely the Att. -αῖσι: θεαῖσι.

130. QUANTITY. In the Nominative Singular,——a. *a*, after a vowel or *ρ*, is generally long;——b. after other consonants, it is short: σοφία *wisdom*, πέτρα *rock*, μέλισσα *bee*.

Exc. c. The only exceptions to b are a few proper names, as Λήδα. To a, the principal exceptions are,——1. Female designations in τρια and εια: βασίλειά *queen* (but βασιλεία *kingdom*).——2. Most compounds in εια and οια: ἀλήθεια *truth*, εὖ-νοιά *good-will*.——3. Most words in ρα after *υ* or a diphthong: ἄγκυρα *anchor*, μοῖρα *fate*.

REM. d. The quantity of *a* pure and *ρα* may always be known by the *accent*, it being true for these, that

In *oxytones* and *paroxytones*, *a* is *long*; while in *proparoxytones* and *properispomena*, it is of course *short* (93 b).

131. In the Accusative and Vocative Singular, *a* has the same quantity as in the Nominative; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. *Contract Substantives and Adjectives*. These follow the rule in 36 a: thus μῆνᾱ, μῆνᾱς, μῆνᾱ, μῆνᾱν (for μῆνᾱ-α, etc.) *mina*, γῆ, γῆς, γῆ, γῆν (for γε-α or γα-α) *land*. See Ἑρμῆς (133), βορρᾶς (136 d), and cf. 208.

133.

II. MASCULINES.

Example. Stem.	ὁ νεάνιας <i>young man</i> νεάνια	ὁ πολίτης <i>citizen</i> πολίτα	ὁ Ἑρμῆς <i>Hermes</i> Ἑρμᾱ (for Ἑρμεα)
Sing. Nom.	ὁ	πολίτης	Ἑρμῆς
Gen.	τοῦ	πολίτου	Ἑρμοῦ
Dat.	τῷ	πολίτῃ	Ἑρμῇ
Acc.	τόν	πολίτην	Ἑρμῆν
Voc.	ὦ	πολίτᾱ	Ἑρμῆ
Du. N. A. V.	τὼ	πολίτᾱ	Ἑρμᾱ <i>images</i>
G. D.	τοῖν	πολίταιν	Ἑρμαῖν [of II.]
Plur. Nom.	οἱ	πολίται	Ἑρμαῖ
Gen.	τῶν	πολιτῶν	Ἑρμῶν
Dat.	τοῖς	πολίταις	Ἑρμαῖς
Acc.	τούς	πολίτας	Ἑρμάς
Voc.	ὦ	πολίται	Ἑρμαῖ

So ταμίας *steward*, Νεκίας, —κριτής *judge*, στρατιώτης *soldier*, παιδο-
τρίβης *gymnastic-master*, —ἀδολέσχης *prater*, Ἀλκιβιάδης.

134. In the Singular of masculines, *a* is *retained* after a vowel or *ρ*; and is always *long* (but see 135). After other letters, it is *changed* to *η*.

132 D. The Ion. generally has the *uncontracted* forms. Hd. uses γῆ (Hm. γαῖα or αἶα); but has μῆνᾱ for μῆνᾱ.

134 D. The Ion. has *η* for *ᾱ* through the Sing. (125 D, 2). The Dor. has *ᾱ* for *η*; and, in the Gen. Sing., has *ᾱ* (contr. from -αο, 32 D h) for -ον: Ἀρπελῆᾱ

135. The *Vocative Singular* takes a short, when the nominative ends in *της*: thus πολῖτᾶ (nom. πολίτης citizen).

So, too, in names of *nations* and *compound* words, which make the nom. in *ης*: Πέρσᾶ (nom. Πέρσης Persian), γεω-μέτρᾶ (nom. γεω-μέτρης land-measurer). Other words in *ης* have *η* in the voc.: Κρονίδῃ (nom. Κρονίδης son of Cronus).

REM. a. Δέσποτα, voc. of δεσπότης master, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

- a. The Nom. Sing. takes the case-ending *s*.
- b. The Gen. Sing. ends in *ου*.

REM. c. In the Gen. Sing. of masculines, the proper ending is *ο*, which with *α* of the stem gives *αο* (as in Homer); from this, by weakening *α* to *ε* (25), and then contracting (32 d), comes *ου* the common form: πολίτα-ο (πολίτεο) πολίτου.

REM. d. In the Gen. Sing. of βορρᾶς (contracted from βορέας north wind), the original *αο* has the Doric contraction to *ᾱ*: βορρᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας Sullā, ὄρνιθοζήτας bird-catcher, G. S. Σύλλα, ὄρνιθοζήτᾶ.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης usurer, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός good), and ἑτησῖαι annual winds, G. P. ἐτησίων. So also the fem. ἀφήνη anchovy, G. P. ἀφύων (but ἀφυνῶν G. P. of the adj. ἀφύης dull).

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end in *ο*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *ος* in the Nom. Sing., the neuters *ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

- a. The Nom. and Voc. Sing. take *ν*, the accusative-ending.
- b. The Nom., Acc., and Voc. Plur. end in *ᾱ*.

136 D. a. In some masculine words, Hm. has a Nom. Sing. in *τᾶ* for *της*: ἱππότηᾶ for ἱππότης horseman, αἰχμητᾶ for αἰχμητής spearman, etc.: also, with accent thrown back, μυητέρα counsellor, ἀκδέκτητα favorer. So too ἐνδόσῃ far-sounding. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾱο, the original form: Ἀρπειδᾱο.

2. -εω, the Ionic form (26 D): Ἀρπειδεω. This -εω in Hm. is always sound as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of ᾱο, used after vowels: Ἐρμείω (nom. Ἐρμείας Att. Ἑρμῆς), Βορέω (nom. Βορέας, 136 d).

Example. Stem.	ὁ ἀνθρωπος <i>man</i> <i>ανθρωπο</i>		ἡ ὁδός <i>way</i> <i>οδο</i>		τὸ δῶρον <i>gift</i> <i>δωρο</i>	
Sing. Nom.	ὁ	ἀνθρωπο-ς	ἡ	ὁδό-ς	τὸ	δῶρο-ν
Gen.	τοῦ	ἀνθρώπου	τῆς	οδοῦ	τοῦ	δώρου
Dat.	τῷ	ἀνθρώπῳ	τῇ	ὁδῷ	τῷ	δώρῳ
Acc.	τόν	ἀνθρωπο-ν	τήν	ὁδό-ν	τὸ	δῶρο-ν
Voc.	ὦ	ἄνθρωπε	ὦ	ὁδέ	ὦ	δῶρο-ν
Du. N. A. V.	τῶ	ἀνθρώπῳ	τὰ	ὁδῶ	τῶ	δώρῳ
G. D.	τοῖν	ἀνθρώποιν	ταῖν	οδοῖν	τοῖν	δώροιν
Plur. Nom.	οἱ	ἄνθρωποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἀνθρώπων	τῶν	οδῶν	τῶν	δώρων
Dat.	τοῖς	ἀνθρώποις	ταῖς	οδοῖς	τοῖς	δώροις
Acc.	τούς	ἀνθρώπους	τάς	ὁδοὺς	τὰ	δῶρα
Voc.	ὦ	ἄνθρωποι	ὦ	ὁδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141),—νήσος (fem.) *island*,—σῦκον *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγός *kind of oak*, ἡ ἀμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining *feminines*, the most important are

a. Several names of *mineral* or *earthy* substances: ψήμιμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψήφος *pebble*, βάσα-νος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνά-θος *jaw*, κιβωτός *chest*, σποός *coffin*, ληνός *wine-press*, κάρδος *kneading-trough*, κάμινος *oven*. So τάφρος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *foot-path*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμῇ *line*) *diameter*, σύγκλητος (sc. βουλῇ *council*) *legislative assembly*.

e. Further, βίβλος *book*, ράβδος *staff*, διάλεκτος *dialect*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

140. In the *Genitive Singular*, the proper ending is *ο*, which, by contraction with *ο* of the stem, gives *ου*: ἀνθρωπο-ο, ἀνθρώπου.

141. In the *Vocative Singular* of masculines and feminines, *ο* of the stem becomes *ε* (25). But the *Nominative* is often used in place of the *Vocative*; in *θεός* *god*, it is always so: ὦ θεός (Lat. *deus*).

REM. a. The *vocative singular* of ἀδελφός *brother* is ἀδελφε, with irregular accent (120).

140 D. In the *Gen. Sing.*, Hm. has two forms, -ου and -οιο; in the latter of the stem is combined with an earlier ending *ιο*: ἀνδράποιο.—The *Doric* (but not *Pindar*) has sometimes *ω* for *ου* (24 D d).

Other peculiarities of dialect are the following:

a. In the *Gen. Dat. Du.*, Hm. has *οιων* for *οιν*: ὤμων from ὤμος *shoulder*

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the *A-Declension*, 128) require the accent: *ανδρωπο-ων*, *ανθρωπων*.

143. The *Dative Plural* (formed as in the *A-Declension*, 129) ended at first in *οισι*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives*. Words which have stems in *εο*, *οο*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.	ὁ νοῦς <i>mind</i> <i>νοο</i>	τὸ ὄστον <i>bone</i> <i>οστέο</i>
Sing. Nom.	(νόο-ς) νοῦ-ς	(ὀστέο-ν) ὀστοῦ-ν
Gen.	(νόου) νοῦ	(ὀστέου) ὀστοῦ
Dat.	(νόφ) νοῖ	(ὀστέφ) ὀστέφ
Acc.	(νόο-ν) νοῦ-ν	(ὀστέο-ν) ὀστοῦ-ν
Voc.	(νόε) νοῦ	(ὀστέο-ν) ὀστοῦ-ν
Du. N. A. V.	(νόω) νό	(ὀστέω) ὀστώ
G. D.	(νόοιν) νοῖν	(ὀστέοιν) ὀστοῖν
Plur. Nom.	(νόοι) νοῖ	(ὀστέα) ὀστᾶ
Gen.	(νόων) νόων	(ὀστέων) ὀστέων
Dat.	(νόοις) νοῖς	(ὀστέοις) ὀστοῖς
Acc.	(νόους) νοῦς	(ὀστέα) ὀστᾶ
Voc.	(νόοι) νοῖ	(ὀστέα) ὀστᾶ

So *πλοῦς* (from *πλόος*) *sailing*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥόος* (*ῥόος*) *stream*, *κανοὺν* (from *κάνεον*, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

a. The *Nominative Dual*, when accented on the ultima, is oxytone: *ὀστώ* (from *ὀστέω*) instead of *ὀστώ*.

b. Compounds keep the accent on the same syllable as in the contract *Nominative Singular*: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλωφ* (from *περιπλόφ*) instead of *περιπλώφ*.

c. Contracts are made in *οὖς* from barytone adjectives of material in *εος*, and oxytone names of kindred in *εός*: *ἀργυροῦς* (not *ἀργύρους*, from *ἀργύρεος*) *of silver*, *ἀδελφιδοῦς* (not *-ιδούς*, from *-ιδεός*) *brother's son*.

Attic Second Declension.

146. The *O-Declension* includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

b. In the *Dat. Pl.*, *Hm.* usually has *οισι*, *Hd.* always *σο*.

c. In the *Acc. Pl.*, the *Doric* (not *Pindar*) has *ας* or *ος* for *ους*: *λύκος* or *λύκος* for *λύκους* *wolves*.

144 D. The *Ionic* generally has the *uncontracted* forms.

common ending has *ι*. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεώ-s <i>temple</i>			τὸ ἀνώγειω-ν <i>hall</i>		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώ-s		νεῶ	ἀνώγειω-ν		ἀνώγειω
Gen.	νεῶ		νεῶν	ἀνώγειω		ἀνώγειων
Dat.	νεῷ		νεῶς	ἀνώγειω		ἀνώγειω
Acc.	νεῶ-ν		νεῶς	ἀνώγειω-ν		ἀνώγειω
N. A. V.	νεῶ			ἀνώγειω		
G. D.	νεῶν			ἀνώγειων		

So λεῶς *people*, κἄλως *cabls*.

147. Some of these words are produced by *contraction*: ἀγήρας, ἀγήρων *free from old age* (from ἀγήραος, -αον). Some appear under a *double* form with *αι* and *ει* (26): νεῶς and νᾱός, λεῶς and λᾱός.

148. Some words have *ω* or *ων* in the Accusative Singular: λαγῶς *hare*, acc. sing. λαγῶ or λαγών. So the proper names Ἀδῶς, Κῶς, Μίνως. Ἔως *dawn* has only ἔω.

149. The *accent* of these words is peculiar in two respects:

a. The long *ω* in the ultima does not exclude the accent from the antepenult (96): ἀνώγειων, Μενέλειος (= Μενέλαος) *Menelaus*.

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. COMPARISON OF FIRST AND SECOND DECLENSIONS. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

- Sing. Nom. Masculines take the ending *ς*.
- Gen. Masculines take the ending *ο*.
- Dat. All genders have a long vowel with *ι* subscript.
- Acc. All genders take the ending *ν*.
- Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).
- G. D. All genders add *ιν* to the stem-vowel.
- Plur. Gen. All genders end in *ων*.
- Dat. All genders take *σι* or *ς*, with preceding *ι*.
- Nom. Masculines and feminines add *ι* to the stem-vowel.
- Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεῶς, λεῶς, κἄλως, λαγῶς, Hm. has νηός, λαός, κἄλος, λαγωός; Hd. νηός, λαός (or ληός), κἄλος, λαγός. For Ἀδῶς, Κῶς, γῆλως, Hm. has Ἀδῶς, Κῶς, γαλόως. For ἔως, both Hm. and Hd. have ἡός (182).

The orig. ending -ο of the Gen. is seen in Περῶ-ο Hm., Nom. Περῶ-ς.

THIRD DECLENSION (*Consonant-Decleension*).

151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

REM. a. In this declension, the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to have also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping ος the ending.

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

- a. ατ: as κέρας (κερατ) *horn*, ὕδωρ (ὕδατ) *water*.
- b. αρ: as νέκταρ *nectar*.
- c. ας, ες: as γένος (γενεσ) *race*, γῆρας *old age*.
- d. ι, υ, if s is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

- e. τηρ: as ταχυτής (ταχυτηρ) *swiftness*.
- f. δ, θ: as ἀσπίς (ασπιδ) *shield*, poet. κέρυς (κορυς) *helmet*.
- g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελιδον) *swallow*.
- h. ο: as πεισώ (πεισο) *persuasion*.
- i. ι, υ: as πόλις *city*, ὄφρυς *brow*, ναῦς *ship*.

Except those under d and j.

Masculine are those ending in

- j. ευ: as γραφεύς *writer*.
- k. ντ: as ὀδούς (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
- l. ητ, ωτ: as τάπης (ταπητ) *carpet*, ἔρως (ερωτ) *love*.

Except those in τηρ.

- m. ν: as κρέις (κτεν) *osm*, λειμών *meadow*. Exc. those in γον, δον.

- n. ρ: as κρᾶτήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρυών (αλεκτρυον) *cock* or *hen*, ὁ also ἡ αἰθήρ (αιθερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παῖς (παῖδ) *boy, girl*, ἡ θυγάτηρ (θυγατερ) *daughter*.

Exceptions to b, ὁ ψάρ *starling*;—to f, ὁ πούς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνις) *bird*;—to i. masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, Βότρυς *cluster of grapes*, Σρήνυς *foot-stool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς

κορρε, στάχυ-ς ear of corn, πέλεκυ-ς axe, πήχυ-ς fore-arm: also ὁ, ἡ σῦ-ι or ὕ-ς hog;—to ἰ, ἡ ἐσθῆς (ἐσθῆτ) dress, τὸ φῶς (φωτ) light.

—to m, fem. φρήν (φρεν) midriff, mind, ἀκτίς (ακτιν) ray, γλαχίς (γλαχιν) point of arrow, ἰς (ιν) strength, ῥίς (ῥιν) nose, ὤδις (ὠδιν) pang; ἀλκυών (αλκυον) halcyon, εἰκὼν (εικον) image, ἡϊών (ἡϊον) shote, χθών (χθον) earth, χιών (χιον) snow, βλήχων πεπληρογῶν, μήκων porphy.

—to n, fem. γαστήρ (γαστερ) belly, κήρ fat, χεῖρ hand; neut. πῦρ (πῦρ) fire.

REM. r. The following in τ stand by themselves: fem. δαίς (δαιτ) feast, νύξ (νυκτ) night, χάρις (χαριτ) favor, and neut. γάλα (γαλακτ) milk, μέλι (μελιτ) honey.

154. The CASE-ENDINGS are as follows:

		Masc. and Fem.	Neut.
Sing.	Nom.	s (or vowel lengthened)	none
	Gen.	ος	
	Dat.	ι	
	Acc.	α or υ	none
	Voc.	none (or like nom.)	none
Du.	N. A. V.	ε.	
	G. D.	οιν	
Plur.	N. V.	ες	α
	Gen.	ων	
	Dat.	σι(ν)	
	Acc.	ας	α

155. The *nominative, accusative, and vocative singular* of NEUTER words are like the stem. Final τ of the stem is either dropped (75), or changed to s (76): σῶμα (for σωματ) body, τέρας (for τερατ) prodigy.

156. The NOMINATIVE SINGULAR of masculines and feminines adds s to the stem. But stems in ν, ρ, σ, ο, στ, οντ, reject the ending s, and lengthen ε, ο, to η, ω: thus

λιμήν (λιμεν) harbor, ῥήτωρ (ρήτορ) orator, τριήρης (τριηρες) trireme, πεισῶ (πεισο) persuasion, λελυκώς (for λελυκωτ 76, st. λελυκοτ) having loosed, λέων (for λεωντ 75, st. λεοντ) lion.

For the euphonic changes caused by s, see 47-49.

153 D. n. Several poetic stems (most of them defective) in ορ, ωρ, are neuter: ἄορavorα, ἦτορ heart, ἔλωρ prey, τέκτωρ = τέκτωρ bound.

154 D. a. In the Gen. Dat. Dual, Hm. has οιν for οιν: ποδοῖν.

b. In the Dat. Pl, Hm. has both σι and εσσι: πᾶσι (for παντ-σι) and πάντ-εσσι; (rarely εσι: ἀγγ-εσι.)

The ε of εσσι is sometimes omitted when the stem ends in a vowel: νέκυ-σσι, πελέκε-σσι. The irreg. δεσσι (from δι-ς deap) should perhaps be written δι-σσι. But in forms like ἔπεσσι, = ἐπεσ + σι (55 D), the first σ belongs to the stem: so in δέπασ-σι, and ποσσί = ποδ-σι (47 D), ἵρσισι = ἱριδ-σι.

Exc. a. Stems in *ov* take *s*, though some of them have both forms: *δελφίς* or *δελφίν* *dolphin*.

b. Participles in *ovt* take *s*, when *o* belongs to the verb-stem: *δούς* (= *δο-ντ-s*) *giving*.

c. *s* appears also in *μέλας* (= *μελαν-s*) *black*, *τάλας* (= *ταλαν-s*) *wretch*, *εἰς* (= *ἐν-s*) *one*, *κτεῖς* (= *κτεν-s*) *comb*, *ὀδούς* (= *οδοντ-s*) *tooth*.

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *a* to stems ending in a consonant: *πούς* *foot*, acc. *πόδ-a*.

v to stems ending in a vowel: *πόλις* *city*, acc. *πόλι-v*.

Exc. a. Stems in *ev* take *a*: *βασιλεύ-s* *king*, acc. *βασιλέ-a* (39).

For the acc. sing. of stems in *o*, see 193-4. For *v* in the acc. sing. of certain stems in *τ*, *δ*, *ζ*, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. *κί-s* *weevil* (but nom. *ναῦ-s* *ship*, voc. *ναῦ*).—Only *παῖς* (*παῖδ*) *child* makes voc. sing. *παῖ* (75).

b. Oxytone stems ending in a liquid: nom. voc. *ποιμήν* (*ποιμεν*) *shepherd* (but *δαίμων* *divinity*, barytone, voc. *δαίμων* like the stem).

For irregular vocative in *πατήρ* *father*, *άνήρ* *man*, see 173: also in *σωτήρ* *savior*, *Ἀπόλλων*, *Ποσειδών*, see 172 b.

c. Stems ending in a mute: nom. voc. *φύλαξ* (*φυλακ*) *watchman*.—But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in *ιδ*: voc. *Ἄρτεμι* (= *Ἀρτεμιδ*), nom. *Ἄρτεμις*. So voc. *παῖ* (= *παῖδ*), nom. *παῖς* *child*. Also *γύναι* (= *γυναικ*) with irregular accent, nom. *γυνή* *woman*.

e. Substantive and adjective stems in *ντ*, unless oxytone: voc. *λέον* (= *λεοντ*), nom. *λέων* *lion*, *χαρίεν* (= *χαριεντ*), nom. *χαρίεις* *pleasing*.

REM. f. All *participles* of this declension make the vocative singular like the nominative. So also the adjectives *πᾶς* (*παντ*) *all, every*, and *έκών* (*έκοντ*) *willing*.

For the vocative singular of stems in *o*, see 194 a.

159. The DATIVE PLURAL of all genders adds *σι(v)* to the stem. For the euphonic changes, see 47-49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

158 D. c. For *δδός*, Hd. has *δδών* according to the rule.

158 D. c. From *ἄναξ* *king*, Hm. has, beside the regular voc. sing. *ἄναξ*, a form *ἄνα* (for *ανακτ*, 75) used in addressing gods.—e. From some proper names in *-ās* (stem *-αντ*), he forms a voc. sing. in *-ā*: *Πουλυδάμα* (cf. 31), for *Πουλυδαμαν(τ)*, nom. *Πουλυδάμας* *Polydāmas*.

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (121):

Thus ποὺς (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σι.

Exc. a. All genitives and datives of *participles*: ὄν *being*, gen. ὄντος, ὄντων, dat. ὄντι, ὄντων, οὔσι.

b. The gen. and dat. plural of πᾶς *all, every*: πάντων, πᾶσι.

c. The gen. dual and plural of παῖς *boy, girl*, δμῶς *elass*, ζῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῆς *blister*, ἡ δᾶς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶν, ζῶν, Τρώων, φώτων, φήδων, δάδων, ὤτων, σέων.

d. Some words in which a stem of two syllables is contracted to one: ἔαρ *spring*, gen. ἔαρος or ἥρος, dat. ἔαρι or ἥρι.

161. QUANTITY. Several stems lengthen a short vowel in *monosyllabic* forms: st. ποδ, nom. sing. ποὺς (for ποδ-ε) *foot*; st. παντ, neuter πᾶν *all*; st. πῦρ, nom. sing. πῦρ *fire*; st. σῦ, nom. sing. σῦ-ς *hog*.

162. The PARADIGMS of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, θ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. Stems ending in a Labial or Palatal.

	ὁ φύλαξ (φύλακ) <i>watchman</i>	ἡ φλέψ (φλεβ) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ) <i>trumpet</i>	ἡ τρίξ (τριχ) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	τρίξ
Gen.	φύλακ-ος	φλεβ-ός	σαλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σαλπιγγ-ι	τριχ-ί
Acc.	φύλακ-α	φλεβ-α	σαλπιγγ-α	τριχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	τρίξ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σαλπιγγ-ε	τρίχ-ε
G. D.	φύλακ-οιν	φλεβ-οῖν	σαλπιγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σαλπιγγ-ες	τρίχ-ες
Gen.	φύλακ-ων	φλεβ-ῶν	σαλπιγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεβί	σαλπιγγί	τριξί
Acc.	φύλακ-ας	φλέβ-ας	σαλπιγγ-ας	τρίχ-ας

So ὁ γύν (γυν) *vulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἄραψ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μᾶστιξ (μαστιγ) *whip*, ἡ βήξ (βηχ) *cough*, ἡ φόρμιγξ (φορμιγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155–8. For the change of aspiration in *τριξ*, *τριχός*, see 66 a.

164. The stem *αλωπεκ* makes nom. sing. *ἡ ἀλώπηξ fox* irregularly for *αλωπεξ* (gen. *ἀλώπεκος*, dat. *ἀλώπεκι*, etc.). On the contrary, the stems *κηρυκ*, *φοινικ*, make nom. sing. *ὁ κήρυξ herald*, *ὁ φοῖνιξ palm*, where the accent shows that *υ* and *ι* were sounded short (93 b): but many editors write *κήρυξ*, *φοῖνιξ*.

II. Stems ending in a Lingual Mute (τ, δ, θ).

165. A. Neuter Stems.

	τὸ σῶμα <i>body</i> (σωμᾶτ)	τὸ ἥπαρ <i>liver</i> (ἡπᾶτ)	τὸ κέρας <i>horn</i> (κερᾶτ)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἡπατ-ος	κεράτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἡπατ-ι	κεράτ-ι (κεραῖ) κέρα
Acc.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἡπατ-ε	κεράτ-ε (κεραε) κέρα
G. D.	σωμάτ-οιν	ἡπάτ-οιν	κεράτ-οιν (κερποιν) κερῶν
Plur. N. V.	σώματ-α	ἡπατ-α	κεράτ-α (κεραα) κέρα
Gen.	σωμάτ-ων	ἡπάτ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἡπασι	κεράσι
Acc.	σώματ-α	ἡπατ-α	κεράτ-α (κεραα) κέρα

So *στόμα* (στομάτ) *mouth*, *ὄνομα* (ονομάτ) *name*, *δέλεαρ* (δελεᾶτ) *baile*, *τέρας* (τερᾶτ) *prodigy*.

166. Here belong the stems in *αρ*, together with *γάλα* (γαλακτ) *milk*, *μέλι* (μελίτ) *honey*, and *φῶς* (φωτ) *light*. Of stems in *αρ*, by far the greater part end in *ματ*: these drop *τ* in the nom., acc., voc., sing. (75): *πράγμα* (πράγματ) *affair*.

167. Several in *αρ* have *αρ* in the nom., acc., voc., sing.: *φρέαρ* *well*, gen. *φρέατ-ος* (also contracted *φρητός*), *ἄλειφαρ* (also *ἄλειφά*) *unguent*, gen. *ἀλείφατ-ος*. It is supposed that these ended originally in *αρτ*, and that *τ* has been dropped in the cases above named (75), but *ρ* in all the other forms. *ὕδωρ* (ὑδάτ) *water* and *σκόρ* (σκατ) *filth* have *ω* irregularly for *α* in the same three cases.

168. A few in *αρ* have *ας* in the nom., acc., voc., sing. (76): *πέρας* *end*, gen. *πέρατ-ος*. *Κέρας* (κερατ) *horn* and *τέρας* (τερᾶτ) *prodigy* sometimes

166 D. For *φῶς*, Hm. has only *φῶος* or *φῶως* (cf. 870 D a), dat. *φάει*, plural *φάεα*. *φῶος* is used also by Attic (Tragic) poets.

168 D. In *κέρας*, *τέρας*, the forms with *τ* are not used in the Ionic. Hm. has the forms with *α* pure: *κέραος*, *κεραῖ*; and sometimes contracts them: *κέρῃ*. Hd. changes *α* pure to *ε*, and does not contract: *κέρει*, *τέρεα*.—For *πέρας* *πέρατος*, Hm. has *πεῖραρ*, *πεῖρατος*.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62 a), and then dropped according to 64.

For γόνυ (gen. γόνυατος) *knee*, δόρυ (gen. δόρυατος) *spear*, and οὖς (gen. ὠτ-ός) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ Σῆς (Σητ) <i>hired man</i>	ἡ ἐλπίς (ελπίδ) <i>hope</i>	ἡ ἔρις (ερίδ) <i>strife</i>	ὁ ἡ ὄρνις (ορνις) <i>bird</i>	ὁ γέρον (γεροντ) <i>old man</i>
Sing. Nom.	Σῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	Σητ-ός	ἐλπίδ-ος	ἐριδ-ος	ορνις-ος	γεροντ-ος
Dat.	Σητ-ι	ἐλπίδ-ι	ἐριδ-ι	ορνις-ι	γεροντ-ι
Acc.	Σῆτ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γεροντ-α
Voc.	Σῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	Σῆτ-ε	ἐλπίδ-ε	ἐριδ-ε	ορνις-ε	γεροντ-ε
G. D.	Σητ-οῖν	ἐλπίδ-οιν	ἐριδ-οιν	ορνις-οιν	γεροντ-οιν
Plur. N. V.	Σῆτ-ες	ἐλπίδ-ες	ἐριδ-ες	ορνις-ες	γεροντ-ες
Gen.	Σητ-ῶν	ἐλπίδ-ων	ἐριδ-ων	ορνις-ων	γεροντ-ων
Dat.	Σησί	ἐλπίσι	ἐρισί	ορνισί	γερονσι
Acc.	Σῆτ-ας	ἐλπίδ-ας	ἐριδ-ας	ορνις-ας	γεροντ-ας

So ἡ νύξ (νυκτ) *night*, ἡ λαμπάς (λαμπᾶδ) *torch*, ἡ χάρις (χαρίτ) *favor*, ὁ γίγας (γιγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, πούς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects σ on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ , δ , β , after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in $\epsilon\tau$, $\iota\delta$, $\epsilon\beta$, $\nu\delta$, $\nu\beta$. Thus χάρις (χαρίτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπίδ) *base*, oxytone, acc. κρηπίδα, never κρηπιν. Only the oxytone κλείς (κλειδ) *key* has in the acc. sing. κλείν (rarely κλειδα), and in the acc. pl. κλείς or κλειδας.

169 D. A few stems in $\omega\tau$ have forms without τ (cf. 168 D). Χρῶς (χρωτ) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶι, χρῶα. Hm. has also, but rarely, χρῶτός, χρῶτα. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ *close by*. From ἰδρῶς (ιδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλω, ἔρω, and acc. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α : ἐριδα more frequent than ἔριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

For κλείς, Hm. uses the Ionic κληίς, acc. sing. κληίδα; the Doric has κλαῖς (Lat. clavis), rarely κλάξ.

172. III. Stems ending in a Liquid.

	ὁ ποιμήν (ποιμεν) shepherd	ὁ δαίμων (δαιμον) divinity	ὁ αἰών (αιων) age	ὁ θῆρ (θηρ) wild beast	ὁ ῥήτωρ (ρητορ) orator
Sing. Nom.	ποιμήν	δαίμων	αἰών	θῆρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	θηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰών-α	θηρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμον	αἰών	θηρ	ῥήτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	θηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμον-οιν	αἰών-οιν	θηρ-οῖν	ῥήτορ-οῖν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	θηρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμον-ων	αἰών-ων	θηρ-ῶν	ῥήτορ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	θηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰών-ας	θηρ-ας	ῥήτορ-ας

So ὁ μῆν (μην) month, ὁ λιμήν (λιμεν) harbor, ὁ ἡγεμών (ηγεμον) leader, ὁ παῖς (παῖς) peasant, ὁ ἀγών (αγων) contest, ὁ αἰθήρ (αιθερ) aether, ὁ κρατήρ (κρατήρ) mixing-bowl, ὁ φῶρ (φωρ) thief.

a. The only stem in λ is ἀλ, nom. ὁ ἅλς salt, ἡ ἅλς (poetic) sea.

b. In the Voc. Sing., σωτήρ savior, Ἀπόλλων, and Πόσειδων shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἄπολλον, Πόσειδον.—The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον.

173. Syncopated Stems in ερ.

Πατήρ (πατερ) father makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα, πατέρες. Only in the dative plural, by metathesis and change of vowel, έρ becomes ρά: πατράσι.

The same peculiarities belong also to μήτηρ mother, θυγάτηρ daughter, and γαστήρ belly.—The proper name Δημήτηρ (vocative Δήμητερ) syncopates all the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—Ἄστῆρ (αστερ) star has no syncopated forms, but makes dat. pl. ἀστράσι.

172 D. b. The Epic δαήρ (δαερ) husband's brother has voc. sing. δᾶερ.

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θυγάτρα, θυγατρεις, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσι may be used: θυγατέρεσσι. From ἀνῆρ, the poets use ἄνερος, ἄνρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hm. has both ἀνδράσι and ἄνδρεσσι.

'Ανήρ (*ανερ*) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which *ερ* comes before a vowel: it also inserts *δ* between *ν* and *α*, to strengthen the sound (53): ἀνδρός, *ανδρες*, ἀνδράσι.

	ὁ πατήρ (πατερ) <i>father</i>	ἡ μήτηρ (μητερ) <i>mother</i>	ἡ θυγάτηρ (θυγατερ) <i>daughter</i>	ὁ ἀνήρ (ανερ) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρα
Voc.	πάτερ	μήτερ	θυγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρας

174. Comparative Stems in *ον*.

Adjectives of the comparative degree in *ων* (stem *ον*) drop *ν* in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων <i>greater</i>	μείζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ε
Acc.	μείζον-α [μειζο-α] μείζω	μείζον
Voc.	μείζον	μείζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μειζόν-οιν	μειζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μειζόν-ων	μειζόν-ων
Dat.	μειζοσι	μειζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

175. a. In comparatives of more than two syllables, the forms which end in *ον* throw back the accent on the antepenult: βέλτιον, αἰσχίον.

b. The forms with *ν* and the contracted forms are both in use. The intermediate forms (as μείζοα) are never found.

c. According to the same analogy, Ἀπόλλων, Ποσειδῶν make in the acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ.

For *substantive* stems in *ον* which occasionally drop *ν*, see 194 c.

175 D. The statement in b. applies also to Hm. and Hd.—The contract acc. of Ἀπόλλων and Ποσειδῶν is not used by Hm. and Hd., but from κυκεῶν *mixed draught* Hm. makes acc. sing. κυκεῶ or κυκειῶ.

IV. Stems ending in s.

176. A. Stems in εs.

	τὸ γένος τας (γενες)	M. F. εὐγενής N. εὐγενές well-born (ευγενες)
S. N.	γένος	M. F. εὐγενής N. εὐγενές
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. εὐγενές
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένῃ (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένῃ	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενοῶν	(εὐγενέ-ων) εὐγενοῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένῃ	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

So τὸ εἶδος *fortis*, κάλλος *beauty*, μέλος *song*. Adjectives σαφής (neut. σαφές) *clear*, ἀκριβής (ἀκριβές) *exact*, εὐήθης (εὐήθες) *simple*.

177. The stems in εs are very numerous. The *substantive* stems are neuter, and change εs to οs in the nom. sing. (25). The *adjective* stems retain εs in the neut., but change it to ηs in the nom. masc. and fem. (156).

Ἡ τριήρης (τριηρες) *trireme*, and some others in ῆρης, though used as substantives, are properly adjectives, belonging to an implied ναὺς *ship*.

178. Before all case-endings, s falls away (64). The vowels, which come together, are then contracted.—εε in the dual gives η (contrary to 32 d).—εα coming after a vowel gives α (contrary to 32 b): ὑγής (ὑγιες) *healthy*, acc. ὑγιά (but also ὑγιῇ), χρεός (χρεες) *debt*, neut. pl. χρέα. But adjectives in φης have both φῃ and φῶ: εὐφυής *witty*, εὐφῃ and εὐφῶ.—For contraction of eas to eis in the acc. pl., see 36 b.

179. Barytone words in ηs have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκράτες (not Σωκράτες, 120), αὐτάρκης *self-sufficing*, neuter αὐταρκες, gen. pl. (αὐταρκέων) αὐτάρκων (not αὐταρκῶν, 98).

176 D. The uncontracted forms prevail in Hm.; yet he often contracts εῖ to εἰ in the dat. sing., and sometimes εεs to eis in the nom. pl.—In the gen. sing., he sometimes contracts εος to εὐs: δάρσεus from δάρσος *courage*.—κλέος *fame* makes nom. pl. κλέα for κλέεα.—In the dat. pl., Hm. has three forms: βελέ-εσι, βέλεσ-σι, and βέλε-σι (55), from βέλος *missile*.

Hd. has only the uncontracted forms.

178 D. In Hm., a vowel before the ε is sometimes contracted with it: εὐ κλεής *glorious*, acc. pl. εὐκλεῖας for εὐκλεέας; but ἀγακλῆος for ἀγακλεός gen. of ἀγακλεής (in ἀκλεῖς for ἀκλεέες, the first ε is irreg. lengthened to η).—σπέος or σπειός *cave* has gen. σπειούς, dat. σπηῖ (for σπέε-ι), dat. pl. σπήεσι (for σπεέ-εσι) and irreg. σπέσσι.—δέος *fear* has irreg. gen. δέλους.

The neuter ἀληθής (M. F. ἀληθής) *true* throws back the accent when used as a question: ἀληθές; *really?*

180. Proper names in κλης, compounded with κλέος (κλεες) *fama*, have in some forms a double contraction: nom. (Περικλης) Περικλῆς, gen. (Περικλεος) Περικλέους, dat. (Περικλεεῖ, Περικλείει) Περικλεῖ, acc. (Περικλεα) Περικλιά, voc. (Περικλεες) Περικλείς.

181. B. Stems in ας, ος, ως.

	τὸ κρέας <i>flesh</i> (κρεας)	ἡ αἰδώς <i>shame</i> (αἰδος)	ὁ ἥρως <i>hero</i>
Sing. Nom.	κρέας	αἰδώς	ἥρως
Gen.	(κρέα-ος) κρέως	(αἰδό-ος) αἰδοῦς	ἥρω-ος
Dat.	(κρέα-ϊ) κρέῃ	(αἰδό-ϊ) αἰδοῖ	ἥρω-ϊ
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρέας	αἰδῶς	ἥρως
Du. N. A. V.			ἥρω-ε
G. D.			ἥρῳ-οιν
Plur. N. V.	(κρέα-α) κρέᾱ		ἥρω-ες
Gen.	(κρέα-ων) κρεῶν		ἥρῳ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέᾱ		ἥρω-ας

182. These stems are few in number, and all substantives. Those in ας are neuter: τὸ γῆρας *old age*, τὸ κνίφας *darkness*. Those in ος are masculine: ὁ Ἰώας *jackal*, ὁ μήτρως *mother's brother*. In ος there are but two, both feminine: αἰδώς (αἰδος) *shame*, and Epic-ῆώς (ῆος) *morn* (= Attic ἔως, which is declined according to 146 and 148).

183. These all drop *s* before a case-ending, like stems in ες. In the dat. sing., αῖ is contracted to α: γῆρα (for γῆραι), though some would write γῆραι.—The quantity of α in the contracted nom., acc., pl. is variable.—In late writers, κρέας has forms with τ: κρέατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἥρως are usually contracted: ἥρῳ, ἥρῳα (for ἥρωϊ, ἥρωα); so, sometimes, the nom. and acc. pl.: ἥρωες (for ἥρωες, ἥρωας).—Some of the stems in ως have occasional forms according to the Attic Second Decl.: gen. sing. ἥρῳ, acc. ἥρων.

180 D. Hm. declines Ἡρακλῆς, Ἡρακλῆος (178 D), Ἡρακλῆϊ, Ἡρακλῆα, Ἡρακλείς.—Hd. Ἡρακλῆς, Ἡρακλέος, Ἡρακλεί, Ἡρακλέα, Ἡρακλεες, one ε being rejected before endings that begin with a vowel.

182 D. Stems in ας. Hm. always has α̃ for αα in the nom., acc., pl.: γέρα *prizes*, δέπᾱ *cups*; he sometimes contracts in other cases: σέλας, κρεῶν or κρεῖων.—οὔδας *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδει οὔδεις, κῶα κῶεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῖων.—Dor. κρής = κρέας.

The two stems in ος always show the contract form, even in Hm. and Hd.

From stems in ως, Hm. has ἥρῳϊ and ἥρῳ, Μίνῳα and Μίνῳ.

185. V. Stems in *ι* and *υ* (simple close vowels).

	ἡ πόλις (πολι) city	ὁ πῆχυς (πηχυ) fore-arm	τὸ ἄστυ (αστυ) city	ὁ μῦς (μυ) mouse	ὁ ἰχθύς (ιχθυ) fish
Sing. Nom.	πόλις	πῆχυς	ἄστυ	μῦς	ἰχθύς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ος	μυ-ός	ἰχθύ-ος
Dat.	(πόλε-ι)	(πήχε-ι)	(ἄστε-ι)	μυ-ι	ἰχθύ-ι
Acc.	πόλει	πήχει	ἄστει	μῦν	ἰχθύν
Voc.	πόλι	πηχυ	ἄστυ	μῦς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πήχε-οιν	ἄστέ-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες)	(πήχε-ες)	(ἄστε-α)	μύ-ες	ἰχθύ-ες
Gen.	πόλεις	πήχεις	ἄστη		
Dat.	πόλε-ων	πήχε-ων	ἄστε-ων	μυ-ῶν	ἰχθύ-ων
Acc.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
	(πόλε-ας)	(πήχε-ας)	(ἄστε-α)	μύ-ας or μῦς	ἰχθύ-ας or ἰχθύς

So ἡ δύναμις *power*, ἡ στάσις *faction*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ ἡ σῦς *swine* (like μῦς), ὁ βότρυς *cluster of grapes* (like ἰχθύς).

186. The final *ι* or *υ* of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to *ε*. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For *εας* contracted to *εις* in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (*εε* to *η*, cf. 178): πόλη, ἄστη. After *ε*, the gen. sing. takes *ως*, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

186 D. Stems in *ι*. The New Ionic retains *ι* in all the forms, but contracts *ι* in the dat. sing. to *ῑ*, and *ιας* in the acc. pl. to *ις*. Thus Sing. πόλις, πόλιος, δλί, πόλιν, πόλι, Pl. πόλιες, πολλίων, πόλισι, πόλις. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλις, acc. pl. πόλιος or πόλεις.

Hm. changes *ι* to *ε* before *ι* in the dat. sing. and *σι* in the dat. pl. Thus Sing. πόλις, πόλιος, πόλει or πόλει, πόλιν, πόλι, Pl. πόλιες, πολλίων, πόλεσι or πολλέσσι, πόλιος. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνη dat. sing. of κόνης *dwelt*, ἀκοίτις acc. pl. of ἀκοίτις *wife*. He even uses πόλεις for πόλιος.

From πόλις itself, Hm. has also a peculiar form with *η*: πόλῃος, πόληϊ, πόλη-ες, πόλῃος.—For the datives πελέκεσσι, ὄεσσι, see 154 D.

Stems in *υ*. The Ionic always has *ος* in the gen. sing. Hm. sometimes contracts *ει* to *εῑ*, *υῑ* to *υῑ*, in the dat. sing., and *υας* to *υς̄* in the acc. pl.: πῆχει, ἰχθύι, ἰχθύς.—Hd. has only the contraction of *υας* to *υς̄*.—For the datives νέκυσι, πίτυσι, see 154 D.

187. a. Most stems in *i* follow the formation just described. So too all *adjective* stems in *υ*: these, however, take *os* in the gen. sing., and have no contraction in the neuter plural: γλυκύ-*s sweet*, γλυκέ-*os*, γλυκέ-*a*. Even in substantives, such forms as πόλεος, πήχεος, are sometimes found, especially in poetry.

b. Most *substantive* stems in *υ* preserve this vowel through all the cases. *υε* in the dual and plural may be contracted to *ῡ*: ἰχθῦ (for ἰχθύε), ἰχθύς (for ἰχθύες): the acc. pl. generally has *υς* for *υas* (33).

188. Ἐγγέλως *eel* is declined like ἰχθύς in the Sing., but like πῆχυς in the Pl.: gen. sing. ἐγγέλ-*υos*, nom. pl. ἐγγέλ-*εις*.

The poetic adjective ἰδρύς (*ιδρι*) *knowing* retains the final *i* of the stem in all the cases.

189. VI. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γραῖ-ός	νε-ός
Dat.	(βασιλέ- <i>ϊ</i>) βασιλεῖ	βο-ῖ	γραῖ-ῖ	νη-ῖ
Acc.	βασιλέ- <i>α</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ- <i>ε</i>	βό- <i>ε</i>	γραῖ- <i>ε</i>	νη- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γραῖ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βό- <i>ες</i>	γραῖ- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο-ών	γραῖ-ών	νε-ών
Dat.	βασιλεύ- <i>σι</i>	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ- <i>ας</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>

So ὁ γονεύ-*s parent*, ὁ ἱερεύ-*s priest*, Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

190. The final *υ* of the diphthong disappears before all vowels, according to 39.—The stem *ναυ*, after dropping *υ*, becomes *νη* before a *short* vowel-sound, *νε* before a *long* one.

In regard to stems in *ευ*, observe that

- the gen. sing. has *ως* instead of *ος*, cf. 186.
- the dat. sing. always contracts *εῖ* to *εῖ*.

189 D. *Stems in ευ*. Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: βασιλεύς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆϊ, etc., dat. pl. ἀριστήσσι. Yet in proper names, he often has *ε*: Πηλῆος and Πηλέος, Πηλῆϊ and Πηλέϊ, etc.; rarely with contraction: gen. Ὀδυσσεύς, dat. Ἀχιλλεῖ, acc. Τυδῆϊ.

Βοῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βουσί, acc. pl. βόας and βοῦς.—Γραῦς: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦς is declined by Hm., nom. sing. νηῦς (11 D), gen. (νηός), νείος, dat. νηῖ, acc. (νηα), νεία, nom. pl. (νηες), νέες, gen. (νηών), νεών, dat. νηυσί (νήεσσι, νέεσσι), acc. (νηας), νέας. The forms not in () belong also to Hd.

- c. the acc. sing. and acc. pl. have *ā* and remain uncontracted.
 d. the contract nom. pl. has *ῆς* in the older Attic writers: thus *βασιλῆς* in Thucydides, instead of *βασιλείς*.
 e. when *ευ* follows a vowel, contraction may occur in the gen. and acc. sing.: *Πειραιεύς Piræeus*, gen. *Πειραιῶς*, acc. *Πειραιᾶ* (cf. 178).

REM. f. The gen. in *εως* and the acc. in *εᾶ*, *εᾶς*, arose, by interchange of long and short quantities, from the Homeric forms in *ῆος*, *ῆᾶ*, *ῆᾶς*.

191. Some compounds of *πούς* (*ποδ*) *foot* form the acc. sing. as if from a stem in *ου*: *τρίπους* (*τριποδ*) *three-footed*, acc. *τρίπουν* (but in the sense *tripod*, acc. *τρίποδα*). *Οἰδῖπους* *Oedipus* makes *Οἰδίποδος* and *Οἰδίπου*, *Οἰδίποδι*, *Οἰδίποδα* and *Οἰδίπου*, *Οἰδίπους* and *Οἰδίπου*.

192. The only diphthong-stem ending in *ι* is *οἷ*, Sing. *οἷ-ς* *sheep*, *οἷ-ός*, *οἷ-ῖ*, *οἷ-ν*; Pl. *οἷ-ες*, *οἷ-ων*, *οἷ-σῖ*, *οἷ-ς* (cf. 23 D).

VII. Stems ending in o.

193. Sing. Nom.	ἡ πειθῶ <i>persuasion</i> .
Gen.	(πειθό-ος) πειθοῦς
Dat.	(πειθό-ι) πειθοῖ
Acc.	(πειθό-α) πειθῶ
Voc.	πειθοῖ

So ἡ ἡχώ (*ηχο*) *echo*, *Καλυψῶ*, *Λητώ*.

194. a. These are all oxytone feminine substantives.—The contract acc. sing. is oxytone like the nom. (contrary to 98).—The voc. sing., varying from all analogy, ends in *οἷ*.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in *ο* of the 2d or O-Decl.: *λεχῶ*, nom. pl. *λεχοί*.

c. A few stems in *ον* have occasional forms as if from stems in *ο*: *εἰκῶν* (*εικον*) *image*, gen. *εἰκοῦς*, acc. *εἰκῶ*, acc. pl. *εἰκοῦς*, *ἀηδῶν* (*αἰδον*) *nightingale*, voc. *ἀηδοῖ*.

195. DECLENSIONS COMPARED. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points:

1. In *all genders*,
 - a. the D. S. ends in *ι* (in the Vowel-Decl., *ι* subscript).
 - b. the G. D. Dual end in *ιν* (*αιν*, *οιν*).
 - c. the G. P. ends in *ων*.
 - d. the D. P. ended originally in *σι*.
2. In the *neuter*, (e) the N. A. V. P. end in *α*.

191 D. To *Οἰδίπους* belong also gen. *Οἰδιπόδᾱ-ο* Hm., and in Trag. gen. *Οἰδιπόδᾱ*, acc. *Οἰδιπόδᾱν*, voc. *Οἰδιπόδα*.

192 D. Hm. (commonly) and Hd. have *οῖ* for *οἷ*: *ὄϊς*, *ὄϊος*, etc., dat. pl. Hm. *ὄϊεσσι* (once *ὄϊεσι*) and *ὄϊεσσι* (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in *οῦν*: *ἰοῦν* for *ἰῶ*.

3. In the *masculine* and *feminine*,
 - f. the N. S. takes *s* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.
 - g. the A. S. takes *ν* generally when the stem ends in a vowel.
 - h. the A. P. ends in *s*.

REM. i. In the Acc. Sing., *ν* (*μ*) was originally applied even to consonant-stems, *α* being inserted as a connecting vowel; but *ν* afterwards fell away (77). Compare *ὀδόντ-α(ν)* with Lat. *dent-e-m*.

In the Acc. Pl., the ending was originally *νs*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ās*, *ous*; but the connective *α* remained short: *ὀδόντ-α(ν)s* Lat. *dent-ē-s*.

196. The principal differences of ending are found
 - a. in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ωs*).
 - b. in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.
 - c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclites*, when the Nom. Sing. can be formed alike from either stem (*ἑτερόκλητα differently declined*). Thus N. S. *σκότος darkness* (stem *σκοτο* Decl. II., or *σκοτες* Decl. III.), G. S. *σκότου* or *σκότους*: cf. 184.

198. Thus proper names in *ης* of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: *Σωκράτης* (stem *Σωκρατες*), Acc. *Σωκράτην* (as if from a stem *Σωκρατα*), together with the regular Acc. *Σωκράτη*. But proper names in *λης* (180) have only forms of the third declension.

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ δένδρο-ν tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυο-ν tear*, D. P. *δάκρυσι*

197 D. In Hd., some words in *ης* of the first declension have *ες* for *ην* in the Acc. Sing.: *δεσπότης master*, A. S. *δεσπότεα*.—From *Σαρπηδόν*, Hm. has *Σαρπηδόνης*, etc., also *Σαρπηδόοντος*, etc.—From *Μίνως*, Att. Gen. *Μίνω*, etc. (146), Hm. *Μίνως*, etc. (182 D).

199 D. Hm. *ἄλκ-ι* D. S. of *ἄλκη strength*,—*δσμῖν-ι* D. S. of *ἑσμήνη battle*,—*μάστι-ν* A. S., of *μάστιξ(γ) whip*,—*ιχῶ* (as if for *ιχω[σ]α*) A. S. of *ιχὴρ lymph*,—*ἰώκ-α* A. S. of *ἰώκη roué*,—[*νίφα* Hes. A. S. of *νιφάς(δ) snow*],—*ἐγκάλιδ-εσι* D. P. of *ἐγκάλη elbow*,—*ἀνδραπόδ-εσι* D. P. of *ἀνδράποδο-ν slave*,—*δέσματ-α* Pl. of *δεσμός bond*,—*προσώπατ-α* Pl. of *πρόσωπο-ν face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευραὶ* Pl. of *ἡ πλευρά side*.

From *Πάτροκλο-ς*, declined regularly, Hm. has also *Πατροκλήος*, *Πατροκλήα*, *Πατρόκλεις* (stem *Πατροκλεες*, 180 D).

From *ἡνίοχο-ς charioteer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆς* (stem *ἡνιοχευ*, 189 D): cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ* (163).

(poetic N. S. δάκρυ); τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D πυροίς; ὁ ὄνειρο-*s dream* (2d Decl.), but also G. S. ὄνειρα-*os*, N. P. ὄνειρα-*a* (3d Decl.); ἡ ἄλω-*s threshing-floor* declined like ἔως (148), but sometimes G. ἄλω-*os*, etc.: like ἄλω-*s* are ὁ ταῶς *peacock*, and (in poetry) ὁ τυφῶς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σίτο-*s corn*, Pl. τὰ σίτα; ὁ σταβμός *station, stall*, Pl. often τὰ σταβμά; ὁ δεσμός *band*, Pl. often τὰ δεσμά; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective in number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing.; οἱ ἑτησῖαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective in case*. Thus ὄναρ *dream*, ἵπαρ *walking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλη *arm-pit* used only in the phrase ὑπὸ μάλης (later ὑπὸ μάλην).

202. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (*Arēs*) the god *Ares*, G. Ἄρεω-*s* and Ἄρεος, D. Ἄρει, A. Ἄρην (198) and Ἄρη, V. reg. Ἄρες.

2. ἀρῆ *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἀρνα, ἀρνες, ἀρνάσι. The N. S. is supplied by ἀρνός, 2d decl., reg.

3. τὸ γόνυ *knee* (Lat. genu), N. A. V. S. All other cases are formed from stem γονατ: γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γύναικ: they are accented (all but the V. S.) as if this were a stem of one syllable, γύναικ (160): G. S. γυναικός, D. γυναικί, A. γυναικα, V. γύναι; Dual γυναικες, γυναικοῖν; Pl. γυναικες, γυναικῶν, γυναιξί, γυναικάς.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορατ (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δόρει.

200 D. Hm. δρυμά Pl. of δρυμός *oak-wood*,—ἔσπερα Pl. of ἔσπερος *evening*,—κέλευθα (also κέλευδοι) Pl. of ἡ κέλευθος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασι,—ὄσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ὄσσων, D. ὄσσοις),—Pl. ὄχραι, ὄχραι, ὄχραι, *chariot* (Sing. ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κῆρ (for κωιδή) *barley*,—ἔφενος *wealth*,—δέμας *body*,—ἦδος *delight*,—ἦρα only in ἦρα φέρειν *to render a service*,—ἦτορ *heart*,—τέκμαρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἡλέ or ἡλέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir or madam*. Only Dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δατ *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἄρηι, Ἄρηα, also Ἄρεος, Ἄρει (Hd. Ἄρεϊ, Ἄρεα).

3. γόνυ: Ion. and poetic γόνάτος, γόνάτι, γόνάτα, γόνάτων, γόνάσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δούρατων, δούρασι. Epic also δουρς, δουρί, δουρε, δουρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διί, A. Δία, V. Ζεῦ.
 7. ἡ Ζέμις (*Ζεμῖς*) *right*, declined reg.: but in the phrase Ζέμις εἶναι (*fas esse*, Indic. Ζέμις ἐστὶ *fas est*), the N. S. is used for the Acc. Ζέμιν.
 8. ὁ ἡ κοινωνός *partaker*, regular; but also N. A. P. κοινων-ες, -ας, only found in Xenophon.
 9. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κύν: κυνός. κυνί, κύνα; Pl. κύνες, κυνῶν, κυσί, κύνας.
 10. ὁ λᾶ-s *stone*, contr. from λᾶa-s, G. λᾶ-ος, D. λᾶ-ι, A. λᾶ-α, λᾶ-ν; Pl. λᾶ-ες, λᾶ-ων, λᾶ-εσσι or λᾶ-εσι. Poetic word for λίθος.
 11. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ: μάρτυρος, μάρτυρι, etc.
 12. ὁ ἡ ὄρνις (ορνῖς) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνις.
 13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠσί. These forms were made by contraction from ουας, οὔατος, etc., see below.
 14. ἡ Πνύξ *Pnyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.
 15. ὁ πρεσβευτής (πρεσβευτα) *ambassador*: in the Plur. commonly πρέσβεις, πρέσβων, πρέσβεσι. These forms come from the poetic Sing. πρέσβυ-s *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ τᾶν, *O friend*, rarely plural *O friends*.
 17. ὁ νιός *son*, declined reg.: also from a stem νιες, G. νιέος, D. νιεί (A. νιέα rare); Du. νιέε, νιέον; Pl. νιείς, νιέων, νιέσι, νιείς.
 18. ἡ χεῖρ *hand*, stem χειρ; but G. D. D. χερσῶν, D. P. χερσί.
 19. ὁ χοῦς *congius*, reg. like βούς, but A. P. χόας. Also G. S. χοῶς, A. S. χοῶ, A. P. χοῶς (as if from st. χοεу, cf. 190 e); these are sometimes written χοῶς, χόα, χόας.
 20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρεός *debt*, which is declined regularly (178).
 202 D. The following appear as irregular only in the dialects:
 21. ὁ ἀήρ (fem. in Hm.) *air*. Ion. ἡέρος, ἡέρι, ἡέρα.
 22. ὁ Ἄϊδης Hm. (Att. Ἄϊδης the god *Hades*) 1st decl., G. Ἄϊδαο or Ἄϊδew, D. Ἄϊδῃ, A. Ἄϊδην; but also G. Ἄϊδος, D. Ἄϊδι (st. Αἰδ, 3d decl.). Rare N. Αἰδωνεύ-s, D. Αἰδωνήϊ (189 D).

6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διί.
 7. Ζέμις: Hm. Ζέμιστος, etc., Pind. Ζέμιστος, etc.
 11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.
 12. ὄρνις: Dor. ὄρνιχος, ὄρνιχι, etc., from st. ορνιχ.
 13. οὖς: Dor. ὄς, Hm. οὔατος, Pl. οὔατα, οὔασι, once ὠσί.
 17. νιός: Hm. often has νιός, νιόν, νιέ,—other forms of the 2d decl. very rarely. Of the forms from st. νιες, he has all (mostly uncontracted) except D. P. Further, from st. νί, he has νίος (gen.), νίι, νία, νίε, νίες, νιδσί, νίας.
 18. χεῖρ: Poet. χερός, χερή. Hm. D. P. χερσί and χείρεσσι.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κᾶρᾶ *head*, Hm. κάρη, stems καρῆτ and κᾶτ, also with inserted α, καρῆτ, κᾶτ.

Gen. Sing.	κάρητος	κάρητος	κᾶτος	κᾶτός
Dat.	κάρητι (Trag. κάρᾳ)	κάρητι	κᾶτι	κᾶτί
Acc.	κάρη, also κάρ			κᾶτα masc. and neut.
Nom. Plur.	κᾶρᾶ, also κάρηνα	κάρηατα	κᾶατα	
Gen.	κάρηων			κᾶτων, Dat. κᾶσί (κᾶτας Trag. masc.)

Acc. = Nom.

The Attic (Tragic) poets have only N. A. V. S. κᾶρα, D. S. κάρᾳ, and the forms from st. κᾶτ.

25. ὁ λῖς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λιτί, A. P. λῖτα, *smooth cover*, Hm., defective.

27. ὁ μῆις (for μέν-s, and that for μῆν-s), only Nom. Sing., Ionic and poetic form for ὁ μῆν μονή.

28. ἡ πληθύς (declined like λχθύς) Ionic for τὸ πληθός *multitude*; of the latter, Hm. has only πλήθει, πλήθει.

29. (ἡ πτυχή *fold*, not in Hm., who uses only the defective) D. S. πτυχί, N. A. P. πτύχες, πτύχας.

30. (ὁ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός, N. A. P. στίχες, στίχας.

Local Endings.

203. Closely analogous to case-endings are certain endings which mark relations of place. These are

a. -σι for the place *where*: ἄλλο-σι *elsewhere*.

b. -θεν for the place *whence*: οἶκο-θεν *from home*; less frequently, for the place *where*.

c. -δε for the place *whither*: οἶκα-δε *home-ward*.

These endings are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-s); but ο is sometimes used for final α of the stem:ρίζ-θεν *from the root* (fromρίζα root); and after consonant-stems, ο is used as a connecting vowel: πάντ-ο-θεν *from every side*. The ending δε is often affixed to the accusative form: Μεδάρά-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκα-δε (st. οἶκο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήνα-ζε (for Ἀθήνας-δε, 56) *toward Athens*, Θήβα-ζε (for Θήβας-δε) *toward Thebes*, Ξύρα-ζε (for Ξύρας-δε) *out* (Lat. foras).

208 D. The local endings are much more frequent in Hm.: οἶκοσι *at home*, Ἰλίδσι *πρὸ before Troy*, οὐρανῶθεν *from heaven*, ἀγορῇθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆ-θεν *from the head down, wholly*, ἐξ ἁλόςθεν *out of the sea*.

In Hm., δε is commonly added to the Acc. (not to the stem): οἶκονδε *home-ward*, δόνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φύγονδε *to flight*, ἐραζε *to earth*, Ἄιδόςδε *to (the abode of) Hades* (202 D, 22).

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending *ι* for the singular, and for the plural *σι(ν)* without *ι* before it: οἶκοι *at home*, Πυθοὶ *at Pytho*, Ἴσθμοὶ *at the Isthmus*, Ἀθῆνη-σι (79 b) *at Athens*, Πλαταιάσι *at Plataea*, Σύρασι (Lat. foris) *at the doors, abroad*, ὥρασι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

207. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular ends in *ος, η* (or *ᾶ*), *ον* (Lat. *us, a, um*).

S. N.	M. good	F.	N.	M. friendly	F.	N.
G.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλία	φίλιον
D.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίας	φιλίου
A.	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ	φιλίῳ	φιλίᾳ	φιλίῳ
V.	ἀγαθόν	ἀγαθὴν	ἀγαθόν	φίλιον	φιλίαν	φίλιον
	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾳ	φίλιον
Dual	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φιλίῳ	φιλίᾳ	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίῳ	φιλίᾳ	φιλίῳ
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φιλίαι	φιλία
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθοῦς	ἀγαθάς	ἀγαθά	φιλίους	φιλίας	φιλία

REM. a. The vowel *α* in the nom. sing. fem. is always long. It is used after a vowel or *ρ*: δίκαιος *just*, fem. δικαί-*ᾶ*, αἰσχροῦς *shameful*, fem. αἰσχροῦ-*ᾶ*. But *η* is used after the vowel *ο*, unless *ρ* precedes it: ἀπλός *simple*, fem. ἀπλό-*ῃ*, ἀσπρός *collected*, fem. ἀσπρό-*ῃ*.

REM. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαῖαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιῶν, as in substantives (128).

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φῆ*, 79 D), added to the stem. The form with *φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βίη-*φι* (less correctly βίηφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρήφι *from the bow-string*; irregular ἐπ' ἐσχαρῶφι (for ἐσχαρῆ-*φι*) *on the hearth*.—(b) in the 2d declension: Ἰλῖο-*φι* *of Troy*, θεῶφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὀχεσ-*φι* *from the car*, παρὰ ναῦ-*φι* *by the ships*, πρὸς κορυλλῶν-*φι* (genitive) *to the feelers*; irregular ἀπὸ κράτεσ-*φι* *from the head* (202 D, 24).

207 D. For Ionic *η* instead of *ᾶ* in the Feminine, see 125 D. Hm. has *δία*, fem. of *δῖος* *divine*, with short *α*: *δία* *δεῶν* *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρᾷ	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλω	ἀπλῇ	ἀπλω	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἀπλοῦν	ἀπλήν	ἀπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρᾷ	ἀργυροῦν
Dual	ἀπλώ	ἀπλᾷ	ἀπλώ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾷ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾷ
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλάς	ἀπλᾷ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾷ

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἡσυχός, N. ἡσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνος *childless*, M. F. καρπο-φόρος *fruit-bearing*.

REM. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἡσυχός <i>quiet</i>	N. ἡσυχον	M. F. ἱεώς <i>propitious</i>	N. ἱεων
G.	ἡσύχου		ἱεω	
D.	ἡσύχῳ		ἱεω	
A.	ἡσυχον		ἱεων	
V.	ἡσυχῃ	ἡσυχον	ἱεως	ἱεων
Dual	ἡσύχω		ἱεω	
	ἡσυχῶν		ἱεων	
P. N.	ἡσυχῶν	ἡσυχᾷ	ἱεω	ἱεω
G.	ἡσύχων		ἱεων	
D.	ἡσύχοις		ἱεως	
A.	ἡσύχους	ἡσυχᾷ	ἱεως	ἱεω

210. ἱεώς is a specimen of the few adjectives which follow the Attic Second Decl.—ἱεώς *full* is declined thus in the Masc. and Neut.

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἱεώς, Hm. has ἱεός (also in Att. poets): for πλέως, Hm. πλεῖος, πλείη, πλείον, Hd. πλέος, η, ον.—Hm. has σῶς (only in this form), but for σῶος he has σόος, σόη, σόνον, Comp. σαώτερος.—With ζῶς, ἡ, ον *living*, he has N. S. ζῶς, A. ζῶν.

but forms a Fem. *πλέα* of the A-Decl.—The defective adj. M. F. *σῶς*, N. *σῶν* (formed from *σαος safe*) has A. S. *σῶν*, A. P. *σῶς*; also *σᾶ* as N. S. Fem. and Neut. Pl. The kindred *σῶος*, *σῶα*, *σῶων*, is also confined to the Nom. and Acc.

211. B. ADJECTIVES OF THE CONSONANT-DECLENSION. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing *ᾱ*; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in v*. The Masc. and Neut. have *ε*, instead of *υ*, in most of the cases (cf. 186–7). The Fem. has *ε-ια*, contracted into *εια*.

S. N.	<i>sweet</i>	<i>ἡδύς</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>black</i>	<i>μέλας</i>	<i>μέλαινα</i>	<i>μέλᾱν</i>
G.	<i>ἡδέος</i>	<i>ἡδεῖας</i>	<i>ἡδέος</i>	<i>ἡδέος</i>	<i>μέλας</i>	<i>μελαίνης</i>	<i>μέλας</i>	<i>μέλας</i>
D.	<i>ἡδέϊ</i>	<i>ἡδεῖα</i>	<i>ἡδέϊ</i>	<i>ἡδέϊ</i>	<i>μέλανι</i>	<i>μελαίνῃ</i>	<i>μέλανι</i>	<i>μέλανι</i>
A.	<i>ἡδύν</i>	<i>ἡδεῖαν</i>	<i>ἡδύν</i>	<i>ἡδύν</i>	<i>μέλανα</i>	<i>μελαίναν</i>	<i>μέλαν</i>	<i>μέλαν</i>
V.	<i>ἡδύ</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>ἡδύ</i>	<i>μέλαν</i>	<i>μελαίνα</i>	<i>μέλαν</i>	<i>μέλαν</i>
Dual	<i>ἡδέε</i>	<i>ἡδεῖα</i>	<i>ἡδέε</i>	<i>ἡδέε</i>	<i>μέλανε</i>	<i>μελαίνα</i>	<i>μέλανε</i>	<i>μέλανε</i>
	<i>ἡδέοιν</i>	<i>ἡδεῖαιν</i>	<i>ἡδέοιν</i>	<i>ἡδέοιν</i>	<i>μελάνοιν</i>	<i>μελαίαιν</i>	<i>μελάνοιν</i>	<i>μελάνοιν</i>
P. N.	<i>ἡδέϊς</i>	<i>ἡδεῖαι</i>	<i>ἡδέα</i>	<i>ἡδέα</i>	<i>μέλανε</i>	<i>μελαίνοι</i>	<i>μέλανα</i>	<i>μέλανα</i>
G.	<i>ἡδέων</i>	<i>ἡδεῖων</i>	<i>ἡδέων</i>	<i>ἡδέων</i>	<i>μελάνων</i>	<i>μελαίνων</i>	<i>μελάνων</i>	<i>μελάνων</i>
D.	<i>ἡδέσι</i>	<i>ἡδεῖαις</i>	<i>ἡδέσι</i>	<i>ἡδέσι</i>	<i>μέλασι</i>	<i>μελαίναις</i>	<i>μέλασι</i>	<i>μέλασι</i>
A.	<i>ἡδέϊς</i>	<i>ἡδεῖας</i>	<i>ἡδέα</i>	<i>ἡδέα</i>	<i>μέλανάς</i>	<i>μελαίνας</i>	<i>μέλανάς</i>	<i>μέλανάς</i>

So γλυκὺς *sweet*, βραδύς *slow*, βραχύς *short*, ταχύς *swift*, εὐρύς *wide*.

REM. a. In *εἰλητός female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in v*. In these, the *ι* of the fem. ending *ια* passes into the preceding syllable: *μέλας* (μελᾱν) *black*, Fem. *μέλαινα*, for *μελαν-ια* (58).—For full inflection of *μέλας*, see 212. Similarly declined are *τάλας*, *τάλαινα*, *τάλᾱν unharpy* and *τέρην*, *τέρευνᾱ*, *τέρεν tender*.

214. 3. *Stems in vt*. In these, the Fem. *vt-ια* becomes *-σα*, and the preceding vowel is lengthened. They are mostly participles.

212 D. For fem. *εἶα*, *εἶας*, etc., Hd. has *εἶα*, *εἶης*, *εἶη*, *εἶων*, etc. Hm. commonly has *εἶα*, *εἶης*, etc., but *ὠκέα* for *ὠκεῖα*, *βαδείης* and *βαδέης*, *βαδεῖαν* and *βαδέαν*. In Hm., *ἡδύς* and *πυλός* (for *πολύς*), as well as *εἰλητός*, are sometimes fem. In the A. S., Hm. sometimes has *εἶα* for *υἷα*: *εὐρέα πόντον the wide sea*.

214 D. Adjectives in *εις* (*εντ*) are much more frequent in poetry: those in *ηεις*, *οεις* are sometimes contracted: Hm. *τιμῆς*=*τιμῆεις honorable*, *λωτέοντα*=*λωτέοντα filled with lotus*, poet. *πτεροῦσσα*=*πτερόεσσα winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in εντ have εσσα, not εια, in the Fem., for εντ-ια. For their D. P., see 50 a.

S. N. G. D. A. V.	<i>loosing</i>			<i>giving</i>		
	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
	λύοντι	λυούση	λύοντι	διδόντι	διδούση	διδόντι
	λύοντα	λυούσαν	λύον	διδόντα	διδούσαν	διδόν
Dual	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
	λύοντε	λυούσαι	λύοντε	διδόντε	διδούσαι	διδόντε
P. N. G. D. A.	λύοντες	λυούσαι	λύοντα	διδόντες	διδούσαι	διδόντα
	λυόντων	λυουσῶν	λυόντων	διδόντων	διδουσῶν	διδόντων
	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα
	λύοντες	λυούσαι	λύοντα	διδόντες	διδούσαι	διδόντα
S. N. G. D. A. V.	<i>loosing</i>			<i>showing</i>		
	λύσας	λύσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν
	λύσαντος	λυσάσης	λύσαντος	δεικνύντος	δεικνύσης	δεικνύντος
	λύσαντι	λυσάση	λύσαντι	δεικνύντι	δεικνύση	δεικνύντι
	λύσαντα	λυσασαν	λύσαν	δεικνύντα	δεικνύσαν	δεικνύν
Dual	λύσας	λύσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν
	λύσαντε	λυσάσαι	λύσαντε	δεικνύντε	δεικνύσαι	δεικνύντε
P. N. G. D. A.	λύσαντες	λυσασαι	λύσαντα	δεικνύντες	δεικνύσαι	δεικνύντα
	λυσάντων	λυσασῶν	λυσάντων	δεικνύντων	δεικνυσῶν	δεικνύντων
	λυσάσι	λυσάσαις	λυσάσι	δεικνύσι	δεικνύσαις	δεικνύσι
	λυσάντας	λυσάσας	λύσαντα	δεικνύντας	δεικνύσας	δεικνύντα
	λύσαντες	λυσασαι	λύσαντα	δεικνύντες	δεικνύσαι	δεικνύντα
S. N. G. D. A. V.	<i>loosed</i>			<i>pleasing</i>		
	λυθείς	λυθείσα	λυθέν	χαρίεις	χαρίεσσα	χαρίεν
	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσσης	χαρίεντος
	λυθέντι	λυθείση	λυθέντι	χαρίεντι	χαρίεσση	χαρίεντι
	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσαν	χαρίεν
Dual	λυθείς	λυθείσα	λυθέν	χαρίεις	χαρίεσσα	χαρίεν
	λυθέντε	λυθείσαι	λυθέντε	χαρίεντε	χαρίεσαι	χαρίεντε
P. N. G. D. A.	λυθέντες	λυθείσαι	λυθέντα	χαρίεντες	χαρίεσαι	χαρίεντα
	λυθέντων	λυθεισῶν	λυθέντων	χαρίέντων	χαριεσσῶν	χαρίέντων
	λυθείσι	λυθείσαις	λυθείσι	χαρίεσι	χαρίεσαις	χαρίεσι
	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαρίεσας	χαρίεντα
	λυθέντες	λυθείσαι	λυθέντα	χαρίεντες	χαρίεσαι	χαρίεντα

REM. a. The fem. adj. χαρίεσσα arose probably from a form without ν, χαριετ-ια (60); while the fem. part. λυθείσα arose from λυθεντ-ια, λυθεν(σ)τα (48), λύουσα, from λυοντ-ια, λυον(σ)τα, etc.

215. Participles which have οντ after α, ε, ο, are contracted: τιμάων (τιμαοντ), τιμάουσα, τιμάων honoring, contr. τιμών, τιμῶσα, τιμῶν; φιλέων (φιλεοντ), φιλέουσα, φιλέον loving, contr. φιλόν, φιλοῦσα,

φιλοῦν; δηλόων (δηλοοῦν), δηλόουσα, δηλόων *manifesting*, contr. δηλῶν, δηλοῦσα, δηλοῦν. The *uncontracted* forms are like those of λύνω (214); the *contract* forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμῶσαι	τιμῶντε	φιλοῦντε	φιλοῦσαι	φιλοῦντε
	τιμῶντοιν	τιμῶσαιιν	τιμῶντοιν	φιλοῦντοιν	φιλοῦσαιιν	φιλοῦντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσων	τιμῶντων	φιλοῦντων	φιλοῦσων	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

216. *Stems in στ.* These are participles of the Perfect Active. The ending *σ* in connection with the fem. *ια* is changed to *νιά*.

	<i>having loosed</i>			<i>standing</i>		
S. N.	λελυκώς	λελυκυία	λελυκός	έστώς	έστῶσα	έστός
G.	λελυκότος	λελυκυίας	λελυκότος	έστῶτος	έστῶσης	έστῶτος
D.	λελυκότι	λελυκυία	λελυκότι	έστῶτι	έστῶσῃ	έστῶτι
A.	λελυκότα	λελυκυίαν	λελυκός	έστῶτα	έστῶσαν	έστός
V.	λελυκώς	λελυκυία	λελυκός	έστώς	έστῶσα	έστός
Dual	λελυκότε	λελυκυία	λελυκότε	έστῶτε	έστῶσαι	έστῶτε
	λελυκότοιιν	λελυκυίαιν	λελυκότοιιν	έστῶτοιιν	έστῶσαιιν	έστῶτοιιν
P. N.	λελυκότες	λελυκυίαι	λελυκότα	έστῶτες	έστῶσαι	έστῶτα
G.	λελυκότων	λελυκυιών	λελυκότων	έστῶτων	έστῶσων	έστῶτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	έστῶσι	έστῶσαις	έστῶσι
A.	λελυκότας	λελυκυίας	λελυκότα	έστῶτας	έστῶσας	έστῶτα

REM. a. έστός is contracted from έσταως, and is irregular in the formation of the Fem. The neuter form έστός is also irregular.

REM. b. *νία* of the Fem. appears to imply a masc. and neut. ending *ντ* (= *σ*); *ντ-ια* would give *νσια* (62), and then *νια* (64).

217. *Adjectives of Two Endings.* In many adjectives of the Consonant-Declension, the masculine form is used also for the feminine (cf. 209). Here belong

- Stems in *ς*: M. F. ἀληθής (αληθες) *true*, N. ἀληθές (cf. 176).
- Most stems in *ν*: M. F. εὐδαίμων (ευδαιμον) *happy*, N. εὐδαιμον, M. F. ἄρρην (αρσην, st. αρσεν) *male*, N. ἄρρην (cf. 172).
- A few simple stems ending in other letters, as M. F. ἴδρις *knowing*

217 D. b. Hd. has ἔρσην for ἔρσην.

N. ἴδρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατορ) *fatherless*, N. ἄπατορ; εὐελπις (ευ-ελπιδ) *of good hope*, N. εὐέλπι; φιλόπολις (φιλο-πολιδ) *city-loving*, N. φιλόπολι; εὐχαρις (ευ-χαριτ) *agreeable*, N. εὐχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπουν (191) and δίποδα.

S. N.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον	εὐελπις	εὐελπι
G.	ἀληθοῦς		εὐδαίμονος		εὐελπίδος	
D.	ἀληθεῖ		εὐδαίμονι		εὐελπίδι	
A.	ἀληθῇ	ἀληθές	εὐδαίμονα	εὐδαιμον	εὐελπιν	εὐελπι
V.	ἀληθές		εὐδαιμον		εὐελπι	
Dual	ἀληθῇ		εὐδαίμονε		εὐελπίδε	
	ἀληθοῖν		εὐδαιμόνοι		εὐελπίδιν	
P. N.	ἀληθεῖς	ἀληθῇ	εὐδαίμονες	εὐδαίμονα	εὐελπίδες	εὐελπίδα
G.	ἀληθῶν		εὐδαιμόνων		εὐελπίδων	
D.	ἀληθέσι		εὐδαίμοσι		εὐελπίσι	
A.	ἀληθεῖς	ἀληθῇ	εὐδαίμονας	εὐδαίμονα	εὐελπίδας	εὐελπίδα

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*,—πέπων *ripe*, σώφρων *discreet*, μνήμων *mindful*, ἐπιλησμων *forgetful*, πολυπράγμων *busy*.

For comparatives in *ων*, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἀρπαξ (ἀρπάγ) *raptacious*, φυγάς (φύγᾰδ) *fugitive*, ἄγνος (αγνωτ) *unknowen*, ἄπαις (απαῖδ) *childless*, μακρόχειρ *long-armed*, πένης (πενητ) *poor*, γυμνός (γυμνητ) *light-armed*.

REM. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐσέλων τής, G. ἐσελοντοῦ, *volunteer*.

219. *Irregular Adjectives.* Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολὺς (πολυ and πολλο) *much, many*.

218 D. Hm. has many adj. which appear only in the Fem.: πότνια (in Voc. also πότνᾱ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεα *of noble father*, ὀβριμοπάτερη *of mighty father*, ἀνιδνεира *match for men*, βωτιδινεира *nourishing men*, κυδιάνεира *making men glorious*, πουλυβότεира *much-nourishing*, ιοχέαιρα *arrows-showering*, ἱποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To Fem. δάλεια *rich* there is a Neut. Pl. δάλεα.

219 D. Hm. and Hd. have πολλός, ἡ, *ὃν* reg. like ἀγαθός (also neut. πολλόν for πολύ as adverb). But Hm. has also the common forms πολὺς, πολὺ, πολύν, as well as πουλός, πουλό, πουλόν (24 D. c); and from the same stem πολυ, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσι or πολέσι, A. πολέας.

The masc. πορός is found in Pind. Comp. πρᾶντερος in Hd.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλῳ	μεγάλα	μεγάλῳ			
	μεγάλῳιν	μεγάλαιν	μεγάλῳιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

REM. a. *πρὸς mild* forms the whole Fem. from st. *πραῦ*: *πραεῖα*, *πραεῖας*, etc. The Masc. and Neut. Sing. are formed from st. *πρᾶο*, rarely from *πραῦ*: *πράου*, *πράω*, *πρᾶον*. In the Masc. and Neut. Pl., both formations are used: *πράοι* and *πραεῖς*, *πραεῖα* and *πράα*.

Comparison of Adjectives.

A. By *τερος* and *τάτος*.

220. The usual ending of the *Comparative* degree is *τερο* (N. S. *τερος*, *τερᾶ*, *τερον*); of the *Superlative*, *τάτο* (N. S. *τατος*, *τατη*, *τατον*). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κούφος (κουφο) <i>light</i>	κουφότερος, α, ον	κουφότατος, η, ον
γλυκὺς (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάρτερος	μακάρτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφέστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαριέστερος	χαριέστατος
πένης (πενητ) <i>poor</i>	πενέστερος	πενέστατος

χαριέστερος and *πενέστερος* arise from *χαριεντ-τερος* and *πενητ-τερος* by change of *τ* to *ς* (45), before which *ν* is dropped in the former (48), and *η* shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις*(8) *impetuous*, M. *δοῦρο-ς*; *πλεῖρᾶ* *fat*, *rich*, M. *πλεων*; *πρέσβᾶ* and *πρέσβειρᾶ* *honored*, M. *πρέσβυ-ς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φράζω*) *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυπέια* (Hes.) *sweet-speaking*, M. *ἡδυπεής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the Pl. only, *δαμειᾶ* *crowded*, *ταμφειᾶ* *frequent*, M. *δαμείες*, *ταμφείες*.

In Hm., *ἐρίηπο-ς* *trusty*, makes Pl. *ἐρίηπ-ες* (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in *ο* with short penult, lengthen *ο* to *ω*: this prevents the excessive multiplication of short syllables: *σοφώ-τερος* *wiser*, *ἀξιώ-τατος* *worthiest*, from *σοφός-ς*, *ἀξίω-ς*.—But if the penult is long by nature or position, *ο* remains: *πονηρό-τερος* *more wicked*, *λεπτό-τατος* *finest*. So always, when a mute and liquid follow the vowel of the penult: *πικρό-τατος* *bitterest*.

b. The adj. *γεραιός* (*senex*) always, *παλαιός* *ancient*, and *σχολαῖος* *leisurely*, sometimes, drop *ο* after *αι*: *γεραιτερος*, *παλαιτατος*.

c. *μέσος* *medius*, *ἴσος* *equal*, *εὐδῖος* *serene*, *πρώϊος* *early*, *ὄψιος* *late*, take *αι* in place of *ο* or *ω*: *μεσαιτατος*, *πρωϊαιτερον*.—*ἡσυχος* *quiet* has *ἡσυχαιτερος* and *ἡσυχώτερος*; *φίλος* *dear*, beside *φιλότερος*, *-τατος*, has *φίλτερος*, *-τατος* and *φιλαίτερος*, *-τατος*.—From *πλησίον* *adv. near* come *πλησιαίτερος*, *-τατος*; likewise *παραπλησιαίτερος* *more similar*; and from *προὔργου* (for *πρὸ ἔργου* *advantageous*) comes *προὔργιαί-τερος*.

d. Some adjectives take the irregular endings *εστερος*, *εστατος*. So

1. Stems in *ον*: *σώφρων* (*σωφρον*) *discreet*, *σωφρονέστερος*, *εὐδαίμων* (*ευδαιμον*) *happy*, *εὐδαιμονέσ-τατος*.—Special exceptions are *πίων* *fat*, *πίότερος*, *-τατος*, and *πέπων* *ripe*, *πεπαιτερος*, *-τατος*.

2. *ἀκράτος* *unmixed*, *ἐρρωμένος* *strong*, *ἄσμενος* *glad*, and occasionally some others in *ος*: *ἀκρατέστερος*, *ἐρρωμένεστερος*.

3. Some contract adjectives in (*οος*) *ους*: *εὐνούστερος* (for *ευνουεστερος*) from *εὔνους* (*εὔνοος*) *well-disposed*.

e. The adj. *λάλος* *talkative*, *πτωχός* *beggarly*, *ὀψοφάγος* *dainty*, *μονοφάγος* *eating alone*, and some adjectives of one ending, as *κλέπτῃς* *thievish*, have *ιστερος*, *ιστατός*: *λαλίστερος*, *πτωχίστατος*, *κλεπτίστερος*.

f. Other adjectives of one gender in *ης* (G. *ου*) follow the rule for stems in *ο*: *ὑβριστότερος* from *ὑβριστής* *insolent*.

g. Compounds of *χάρις* *favor*, form the Comp. and Sup. as if they ended in *χαρίτο-ς*; *ἐπιχαριώτερος* from *ἐπιχάρις* *agreeable*.

B. By *ων* and *ωτος*.

222. A much less frequent ending of the Compar. is *ῖον* (Nom. M. F. *ῖων*, N. *ῖον*), of the Superl. *ῖωτο* (Nom. *ῖωτος*, *ῖωτη*, *ῖωτον*).

221 D. The poets sometimes use *ω* after a long syllable: *διζυρότερος* Hm. *more wretched*.—From *ῖδης* *straight*, Hm. makes *ῖδόντατα*; from *φαινός* *shining*, *φαινότερος*, but *φάντατος* (cf. 370 D a); from *ἔχαρις* *unpleasing*, *ἔχαρίστερος* (for *αχαρί-τερος*).—The force of the ending is nearly lost in *δηλότερος* *feminine*, *ἀγρότερος* *wild* (*living in the country*), *δρόστερος* *living in the mountains*, *δεώτερος* *belonging to the gods*, *δεξιτέρος* Lat. *dexter*, which differ little from *δηλός*, *ἄγριος*, *ὄρειος*, *δαίος*, *δεξιός*.

222 D. The forms with *ων*, *ωτος* are much more frequent in poetry: thus (the starred forms are un-Homeric), **βαδίων*, *βάδιωτος* (*βαδύς* *deep*),—*βράδω-σων* = **βραδίων*, *βράδωτος* = **βράδωτος* (*βραδύς* *slow*),—**βράχιστος* (*βραχύς* *short*),—*γλυκίων* (*γλυκός* *sweet*),—*ἐλεγχίωτος* (*ἐλεγχέες* Pl. *infamous*),—

These endings are applied, not to the stem of the Positive, but to the *root* of the word. Hence a final vowel in the stem of the Pos. disappears :

Positive.		Comparative.	Superlative.
ἡδ-ύ-s pleasant	(ἡδ-ομαι am pleased)	ἡδ-ίων	ἡδ-ιωτος
ταχ-ύ-s swift	(τάχ-ος swiftness)	θάσσων (for ταχ-ίων)	τάχ-ιωτος
μέγ-α-s great	(μέγ-ετος greatness)	μείζων (for μεγ-ίων)	μέγ-ιωτος

Similarly *ρο* in the stem of the Pos. disappears :

ἐχθ-ρό-s hostile	(ἐχθ-ος hatred)	ἐχθ-ίων	ἐχθ-ιωτος
αἰσχ-ρό-s shameful	(αἰσχ-ος shame)	αἰσχ-ίων	αἰσχ-ιωτος

REM. a. In *μείζων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμεν-ίων* (58). So also in *θάσσων*, *θάσσω*, where *α* absorbs *ι* and becomes long. Cf. *μᾶλλον* (for *μαλ-ίων*, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58-61.

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.] βελτίων κρείσσων (κρείττων) λῶων	ἄριστος (*Ἀρης, ἀρετή virtue) βέλτιστος κράτιστος (κράτος strength) λῶστος
2. κακός bad	κακίων χείρων (deterior) ἥσσων (inferior)	κάκιστος χείριστος ἥκιστα adv. least of all
3. μικρός small	μικρότερος μείων	μικρότατος
4. ὀλίγος little, few	ἐλάσσων (ἐλάττων)	ὀλίγιστος ἐλάχιστος

**κυδίων*, *κύδιωτος* (*κυδρός* glorious),—*μάσσω*, *μήκιστος*, Dor. **μάκιστος* (*μᾶκ-ρός* long),—*οἰκτιρωτος* (*οἰκτρός* pitiable),—*πασσων* = **παχίων*, *πάχιστος* (*πα-χύς* thick),—*φιλίων*, **φίλιωτος* (*φίλος* dear),—*ῥκιωτος* (*ῥκός* quick).—Hd. has *μέζων* for *μείζων*.

In Epic and Doric poetry, the *ι* of *ίων* is short.

223 D. 1. Hm. Comp. *ἀρεών*: Pos. *κρατύς* powerful, Sup. *κάρτιστος* (57): Comp. *λωίων* and *λωίτερος*.—Hd. and Dor. *κρέσσων* for *κρείσσων*.—Poet. *βέλτερος*, *βελτατος* (not used in Hm.): *φέρτερος* more excellent, *φέρτατος* and *φέριστος*.

2. Hm. Comp. *κακώτερος*: *χερείων* (Dor. *χερήων*), *χερειώτερος*, *χειρότερος*: also the defective forms, D. S. *χέρη*, A. S. *χέρη*, N. P. *χέρη*, Neut. *χέρη* or *χέρηα*.—Hd. *ῥσσων* for *ῥσων*.

4. Hm. Comp. *ὀλίζων*.

Positive.	Comparative.	Superlative.
5. πολὺς <i>much, many</i>	πλείων or πλέων (39) Neut. πλέον, also πλείν	πλείστος
6. κάλός <i>beautiful</i>	καλλίων	κάλλιστος (<i>κάλλος beauty</i>)
7. ῥάδιος <i>easy</i>	ῥάϊων	ῥάιστος
8. ἀλγεινός <i>painful</i>	ἀλγίων	ἀλγιστος

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρὸ before)	πρότερος prior	πρώτος primus
	ὑστερος later, latter	ὑστατος latest, last

REM. a. πρῶτος is probably made by contraction from προ-άτος. The same superlative ending ἄτος appears also in

ἔσχατος extremus; and in the two following (mostly poetic) forms: νέατος novissimus, *last in place* (from νέος novus), and ὑπάτος supremus, summus (from ὑπέρ super, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

225. Adverbs are formed from adjectives by adding *ως* to the stem. The stem takes the same form as before *ων* in the Gen. Pl. The adverb has also the accent of the Gen. Pl.; and is contracted, when the latter is contracted.

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δικαίως, ψυχρός *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχύς *quick* (ταχείων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

5. In the Comp., Hm. has also the defective forms πλέες, πλέας.—Hd. contracts *eo to eu*: πλεῦν, πλεῦνες, for πλέων, πλέονες.

7. Hm. Pos. ῥήϊδιος (also in Hd.): adv. ῥηϊδίως, often ῥεῖα, ῥέα: Comp. δρηϊτερος: Sup. ῥηϊτατος and ῥηϊστός.

To the above add for Hm.

9. κερδίω, κέρδιστος (κερδαλέος *gainful, artful*, κέρδος *gain*).

10. βριγίω, βριγιστός *more, most dreadful* (βριγλός Hes. *chilling*, βῆγος *cold*).

11. κηδίστος (κηδεῖος *dear*, κηδος *care*).

12. Poet. (not in Hm.) ὑψίω, ὑψιστος (ὕψηλός *high*, ὕψος *height*).

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλεύτερος, τατος (from βασιλεῖς *king*), κουρότερος (κούρος *youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: δπλότερος *younger*, δπλότατος,—ἀφάρτερος (ἄφαρ *forthwith*);—and several expressing place: ἐνέρτερος *lower* (Trag. νέρτερος, ἐνεροι inferi, ἐνερθεν or νέρθεν infra),—παροίτερος (παροῖδεν *before*),—δπιστάτος (δπισθεν *behind*),—ἐπασσύτερος (ἄσσαν *nearer*),—μυχότατος (ἐν μύχῳ *in a recess*).—The ending ατος appears also in μέσσατος from μέσος *middle*, and πώματος *last* = λοισθός (Trag. λοισθίος, λοισθήςος. Hm. has δσνάτιος = ὄστατος, and in the same sense δεύτατος (δεύτερος *second*).—A strengthened Sup. is Hm. πρότιστος = πᾶμπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μέγала, as well as μεγάλως.

227. An earlier form for adverbs ends in ᾶ: ταχύς *quick*, Adv. τάχᾳ *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) *potius*, the Sup. μάλιστα *potissimum*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in ὡς from comparatives and superlatives: βεβαιοτέρως *more firmly*, καλλιόνως *more finely*.—But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιότερον, κάλλιον, βεβαύτατα, κάλλιστα.

229. Adverbs in ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. PERSONAL PRONOUNS.

Sing. Nom.	First Person. ἐγώ <i>I</i> (ego)	Second Person. σύ <i>thou</i> (tu)	Third Person. οὗ <i>of him, her, it</i> οἱ ἐ
Gen.	ἐμοῦ, μου	σοῦ	
Dat.	ἐμοί, μοί	σοί	
Acc.	ἐμέ, μέ	σέ	
Du. N. A. V.	(νῶι) νώ	(σφῶι) σφώ	(σφῶι)
G. D.	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφῶιν)
Plur. Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i> (N. σφεία)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφεία)

The forms enclosed in () are not found in Attic prose.

227 D. Adverbs in ᾶ are more frequent in Hm.: κάρτα *valde* (καυτός, 223 D, 1), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὅκα *quickly* (ὀκός).

For εὖ, Hm. has εὖ, whenever the ὕ would be long by position: εὖ γνῶιν; so too in compound words: εὐζωνος. But εὖ is sometimes found before a mute and liquid: εὐπλεκτος or εὐπλεκτος.—Hm. has also a defective adj. ἐὺς or ἥς, A. S. ἐὺν or ἥν, also G. S. ἐῆος, and G. P. ἐδῶν Neut.

229 D. ἔκας *far*, Hm. ἐκαστέρω, τάτω, —τῆλε or τηλοῦ *far*, Hm. τηλοτάτω, —ἀγχι or ἀγχοῦ *near*, Hm. ἄσπον (for ἀγχιον, 60) also ἄσποτέρω, ἀγχιιστα (ἀγχιοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἀγχιωτος are post-Hom.

231. The stems of the Sing. are *εμε* (Lat. *me*), *σε* (*te*), *εί* (*se*). But the Nom. is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting.

The stems of the Dual are *νω* (Lat. *no-s*), *σφω*, *σφω*.

The stems of the Plural are *ἡμε*, *ὑμε*, *σφε*: *ε* is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the 1st person. So also, in general, after prepositions. Thus *δοκεῖ μοι* *it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει* *this pleases me, not thee*; *παρ' ἐμοῦ* *from me*, not *παρά μου*, *ἐπὶ σοί* *upon thee*, not *ἐπὶ σοι*: yet *πρὸς με* *to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: *ἡμων*, *ὑμων*; the last syllable of the Dat. and Acc. is then usually shortened: *ἡμῖν*, *ὑμᾶς*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν*, *ὑμῖν*.

233 D. *Personal Pronouns in the Dialects.* Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σέ, (τήνη)	
G.	[ἐμέο], ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	ἔο, εῦ (εῖο, ἔθεν)
D.	ἐμοί, μοί	σοί, τοί, (τέιν)	οί, (έοι, 23 D a)
A.	ἐμέ, μέ	σέ	ἔ, (έέ), μῖν
Dual.	(νώι, νώ) (νώιν)	(σφῶι, σφῶ) (σφῶιν)	(σφῶέ) (σφῶιν)
P. N.	ἡμεῖς, (ἔμμες)	ὑμεῖς, (ὑμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμελων)	ὑμέων, (ὑμελων)	σφέων, (σφείων)
D.	ἡμῖν, (ἄμμι)	ὑμῖν, (ὑμμι)	σφίσι, σφί
A.	ἡμέας, (ἔμμε)	ὑμέας, (ὑμμε)	σφέας, (σφεῖας), σφέ

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.

—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—For *μῖν*, the Dor. and Trag. have *νῖν*: both are enclitic, both used in all genders, and *νῖν* is sometimes plural.—In Hd. and Trag., *σφέ* is sometimes singular.—In Hd. *σφίσι* (not *σφί*) is reflexive: he has also the neut. *σφέα*: but the forms *ἡμέες*, *ὑμέες*, *σφέες* in some editions of Hd. are probably incorrect.

The Dor. has N. S. *ἐγών* even before a cons., *τό* (*tu*) for *σέ*, G. *τεῦ*, *τέως*, *τέους*, D. *τοί* for *σοί*; also *ἐμῖν*, *τῖν*, *ἴν* for *ἐμοί*, *σοί*, *οί*, A. *τέ*, enclitic *τό*, for *σέ*. N. P. *ἄμές*, *ὑμές*, G. *ἄμέων*, D. *ἄμῖν*, A. *ἄμέ*, *ὑμέ*, and *ψέ* for *σφέ*. Of these Pind. has only *τό*, *τοί*, *τῖν*.

234. INTENSIVE PRONOUN. *Αὐτό-ς*, *αὐτή*, *αὐτό* *self* (Lat. *ipse*), is inflected like *ἀγαθός* (207), except that the Neuter N. A. V. S. does not take *ν* (cf. the neuter article *τό*, 119).

234 D. For Ionic crasis in *αὐτός* (Hm.), *ωὐτός* (Hd.), see 68 D.

Preceded by the article, ὁ αὐτός (αὐτός, 68 c), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό, also ταῦτόν), it signifies *the same* (Lat. idem).

235. REFLEXIVE PRONOUNS. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	<i>myself</i> .
2d person	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	<i>thyself</i>
	or σαυτοῦ -ῆς	σαυτῷ -ῇ	σαυτόν -ήν	
3d person	ἐαυτοῦ -ῆς	ἐαυτῷ -ῇ	ἐαυτόν -ήν	-ὁ <i>himself, her-</i>
	or αὐτοῦ -ῆς	αὐτῷ -ῇ	αὐτόν -ήν	-ὁ <i>self, itself</i>

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς ἡμᾶς αὐτούς	-ας <i>ourselves</i>
2d person	ὕμῶν αὐτῶν	ὕμιν αὐτοῖς	-αῖς ὕμᾶς αὐτούς	-ας <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς σφᾶς αὐτούς	-ας <i>themselves</i>
		Neut.	σφέα αὐτά	

Yet the 3d person plural has also the compound form:

ἐαυτῶν	ἐαυτοῖς	-αῖς	ἐαυτούς	-ας	-ά
or αὐτῶν	αὐτοῖς	-αῖς	αὐτούς	-ας	-ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. alius) is inflected like αὐτός (234).

237. RECIPROCAL PRONOUN. This is formed from the stem of ἄλλος (236), compounded with itself, ἀλλ-ηλο (for ἀλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ
A.	ἀλλήλους	ἀλλήλας	ἀλλήλας

238. POSSESSIVE PRONOUNS. These are formed from the stems of the personal pronouns (231).

ἐμός, ἡ, ὃν <i>my, mine</i> , from εμε.	ἡμέτερος, α, ον <i>our, ours</i> , from ἡμε.
σός, ἡ, ὃν <i>thy, thine</i> , from σε.	ὕμέτερος, α, ον <i>your, yours</i> , from ὕμε.
ὅς, ἡ, ὃν <i>his, her, its</i> , from ἐ.	σφέτερος, α, ον <i>their, theirs</i> , from σφε.

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, εἰ αὐτῷ, not ἐμαυτόν, ἐαυτῷ.—For ἐμαυτοῦ, etc., Hd. has ἐμεαυτοῦ, etc.; and in like manner σεαυτοῦ, ἐαυτοῦ (11 D).

238 D. Hm. has also *τεός* (Doric, = tuus), *έός*; ἡμῶν *our* (properly Dgr.), ὁμός, σφός; also (from the dual stems νω, σφω) νωίτερος, σφωίτερος, *belonging*

REM. a. *ὅς* is never used in Attic prose; *σφέτερος*, only in reflexive sense, *their own*. The ending *τερος* is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, *αὕτη*, *τοῦτο* *this, that*,
ὅδε, *ἧδε*, *τόδε* *this (this here)*.

ὅδε is formed from the article and the demonstrative ending *δε* (enclitic): it is declined like the article, with *δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *au* in the penult, wherever the article has an A-sound (*a, η*); but *ou*, where the article has an O-sound (*o, ω*).

S. N.	ὁ	ἡ	τό	ὅδε	ἧδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
Dual	τά	τά	τά	τάδε	τάδε	τάδε	τούτῳ	ταῦτα	τούτῳ
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοι	ταύται	τούτοι
P. N.	οἱ	αἱ	τά	οἷδε	αἰδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of *ὅδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (80 c) in this manner, thus, so.

240. The demonstrative *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο* *that* (that *there* or *yonder*) is declined like *αὐτός* (234).—For *αὐτός* used as a demonstrative, see 669 c.

241. *Demonstratives of Quantity, Quality, and Age*. These were *τόσος*, *τοῖος*, *τηλικός*, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, *τοσαύτη*, *τοσοῦτο(ν)* *such* (in *quantity* or *number*),
τοιούτος, *τοιαύτη*, *τοιούτο(ν)* *such* (in *quality*),
τηλικούτος, *τηλικαύτη*, *τηλικούτο(ν)* *such* (in *age* or *size*).

to us (you) both.—*ἄμους* (also written *ἄμους*) is found in Att. poetry for *ἐμός*.—*ὅς* is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. *τοῖο*, G. D. *τοῖν*, N. P. *τοί*, *ταί*, G. Fem. *τῶν*, D. *τοῖσι*, *τῇσι* or *τῆσι*. For *τοῖςδε* Hm. has *τοῖςδεσσι* or *τοῖςδεσι*. The forms *τοί*, *ταί*, are also Doric.

When used as demonstrative, *ὁ*, *ἡ*, *οἱ*, *αἱ* are often written with an accent, *ὅ*, *ῆ*, *οῖ*, *αῖ*.

Hd. has D. P. *τοῖσι*, *τῇσι*; also *τοισίδε*, *τησίδε*.

240 D. For *ἐκεῖνος* the poets have *κεῖνος*: cf. 249 D.

These may be declined like *οὗτος*, by putting *τοσ-*, *τοι-*, *τηλικ-* in place of the initial *h* or *t* of *οὗτος*. But the Neut. N. A. S. has two forms, *τοσοῦτο* and *τοσοῦτον*, etc.

Emphatic demonstratives of similar meaning, *τοσόςδε*, *τοιόςδε*, *τηλικόςδε*, are made by adding the enclitic *δε* to the forms of *τόσος*, *τοῖος*, *τηλίκος*, declined regularly (cf. *ὅδε*, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *ι*, before which the short vowels (*ᾱ*, *ε*, *ο*) are elided: *οὗτοσί*, *αὐτηί*, *τουτί*, *ταυτί*, *ὀδί*, *τοισδί*, *ῥκειωνί*.

243. RELATIVE PRONOUN. The relative *ὅς*, *ἣ*, *ὃ* *who*, *which*, keeps the rough breathing throughout.

S. N.	ὅς	ἣ	ὃ	D. N. A.	ὧ	ἥ	ὦ	P. N.	οἷ	αἷ	ᾧ
G.	οῦ	ἣς	οῦ	G. D.	οῖν	αῖν	οῖν	G.	ῶν	ᾧν	ῶν
D.	ᾧ	ἣ	ᾧ					D.	οῖς	αῖς	οῖς
A.	ὧν	ἣν	ὧ					A.	οῖς	αῖς	ᾧ

REM. a. *ὅς* is used as a *demonstrative* in the phrases *καὶ ὅς ἐφη* and *he said*, *ἣ δ' ὅς* but *he said*.

244. INTERROGATIVE AND INDEFINITE PRONOUNS. These are alike in all but accent: interrogative *τίς*, *τί*, *who?* *which?* *what?* indefinite *τις*, *τι*, enclitic, *some*, *any*.

Sing. Nom.	Gen.	Dat.	Acc.	Interrogative.		Indefinite.	
				M. F. <i>τίς</i>	N. <i>τί</i>	M. F. <i>τις</i>	N. <i>τι</i>
				<i>τίνος</i> (τοῦ)		<i>τίνος</i> (τοῦ)	
				<i>τίνι</i> (τῷ)		<i>τίνι</i> (τῷ)	
				<i>τίνα</i>	<i>τί</i>	<i>τινά</i>	<i>τι</i>
Du. N. A. V.				<i>τίνε</i>		<i>τινέ</i>	
G. D.				<i>τίνοιν</i>		<i>τινοῖν</i>	
Plur. Nom.				<i>τίνες</i>	<i>τίνα</i>	<i>τινές</i>	<i>τινά</i>
Gen.				<i>τίνων</i>		<i>τίνων</i>	
Dat.				<i>τίσι</i>		<i>τίσι</i>	
Acc.				<i>τίνας</i>	<i>τίνα</i>	<i>τινάς</i>	<i>τινά</i>

REM. a. The acute accent of *τίς*, *τί* interrog. never changes to the grave (see 101).

243 D. Hm. has also *ὅ* for *ὅς*, *δου* for *οῦ*, *ἣς* for *ἣς*: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has *ὅς*, *ἣ*, *οἷ*, *αἷ*: for all other forms of the relative, he uses the article *τό*, *τοῦ*, *τῆς*, etc., except after certain prepositions: *παρ' ὅ*, *ἐξ οῦ*.—This use of the article (*τ*-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. *τέο*, *τεῦ*, D. *τέφ*, G. P. *τέων*, D. *τέοισι*.

b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article.

c. ἅττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δείνα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὁ ἢ τὸ δείνα	Plur.	δεῖνες
	δείνος		δείνων
	δείνι		
	δείνα		δείνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative ὅστις, ἣτις, ὃ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τίς, each being separately declined.

Sing. N.	ὅστις	ἣτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος		ἑντινων	ἑντινων	ἑντινων
D.	ὧτινι	ῆτινι	ὧτινι		οἷστισι	αἷστισι	οἷστισι
A.	ὅτινα	ἥτινα	ὃ τι		οὗτινας	ἄτινας	ἅτινα
Du. N. A.	ὧτινε	ἄτινε	ὧτινε	G. D.	οὗτινοιν	αἷτινοιν	οὗτινοιν

For the way of writing ὃ τι or ὃ,τι, see 113 a.

REM. a. The forms τοῦ, τῷ (= τίνος, τίνι) are also found in connection with ὅς, but before these the stem ὁ is used without inflection: Gen. ὅρου, Dat. ὅρω. So also, but less often, Gen. Pl. ὅρων, Dat. ὅροισι. These forms are masc. and neut., never fem.

b. For ἅτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in δ-πόσος, δ-ποῖος, etc.

S. (δτις)	N. (δ τι)	P.	N. ἄσσα (for ἅττα, 60)
δτεν (δττεο, δττεν)		δτεων	
δτεφ (244 D)		δτέοισι	
(δτινα)	N. (δ τι)	(δτινας)	N. ἄσσα

The forms not in () occur also in Hd.—In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. ὅρω.

247-8 D. For τόσος, ὅσος, Hm. often has τόσσος, ὄσος (once ὄσσάτιος). He often doubles π in the indef. relatives: δπποῖος, ὄππως (40 D).

Hd. has κ for π in the correlative: κότερος, κοσός, δκοῖος, κοῦ, κοτέ, δκη etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative, Indef. Rel.
Simple	τίς <i>who?</i> ὥχίη? <i>what?</i>	τίς <i>some</i>	ὁδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(τόσος) { <i>so</i> τοσόςδε { <i>much,</i> τοσούτος { <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποιός <i>of</i> <i>some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἷος, ὁποῖος <i>of which sort,</i> <i>(such) as</i>
Age or Size	πῆλικος <i>how old?</i> <i>how large?</i>	πῆλικός <i>of some</i> <i>age, size</i>	(τῆλικός) { <i>so old,</i> τῆλικόςδε { <i>large</i> τῆλικούτος	ἡλικός, ὁπῆλικός <i>of which age, size,</i> <i>(as old, large) as</i>

For the ending *τερος*, see 220. The form *τῆλικός* is never used in Attic prose; the forms *τόσος* and *τοῖος*, seldom.

248. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	ἐνθα, ἐνθάδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	ἐνθεν, ἐνθενδε, ἐντεῦθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποί <i>whither?</i>	ποί <i>to</i> <i>some place</i>	ἐνθα, ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ότε, ὁπότε <i>when</i>
	πῆνικα <i>at</i> <i>what time?</i>		(τῆνικα) { <i>at</i> τῆνικάδε { <i>that</i> τῆνικαῦτα { <i>time</i>	ἡνίκα, ὁπῆνικα <i>at which time</i>
Way	πῇ <i>which</i> <i>way? how?</i>	πῇ <i>some way,</i> <i>somehow</i>	τῇδε, ταύτη <i>this way, thus</i>	ῆ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	ὥς, ὥδε, οὕτω(s) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόδι = ποῦ, ποδί = πού, ὅδι = οὗ; τόδι *there*, τόδε *thence*;—also ἤμος, τῆμος (Dor. ἄμος, τᾶμος) = ὅτε, τότε.—For Att. ἕως *as long as*, τέως *so long*, Hm. has also εἰως, τελείως (and sometimes εἰος, τεῖος, though not thus written in our texts). In the same sense, he has ὅπρα, τόπρα. Beside ῆ, he has the form ῆχι, but uses both only in the local meaning, *which way, where*: for ποῖ, ὅποι, he always uses πόσε, ὁπόσε.—For ἐνθαῦτα, ἐνδεῦτεν in Hd. see 66 D.

249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκεῖσε thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς even thus*, *οὐδ' ὥς (μηδ' ὥς) not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-άδε* and *-αῦτα*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὐ* and *οἱ*, *ἐνθεν* instead of *ὅθεν*.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδὴ*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὅποιός τις* and even *ὅποιός τις οὖν of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic *πέρι* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

252. Observe also the *negative* pronouns and adverbs: *οὔτις, μήτις no one* (poet. for *οὐδεῖς, μηδεῖς*, 255; in prose only *οὔτι, μήτι not at all*), *οὐδέτερος, μηδέτερος neither of two*, *οὐδαμοῦ, μηδαμοῦ nowhere*, *οὐδαμῇ, μηδαμῇ in no way*, *οὐδαμῶς, μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖδι*, *κεῖθεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς and yet*. The poets have also *τάς* = *οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, *δώδεκα*, *δυῶδεκα*, and *δυοκαίδεκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τρίηκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τριακόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι*, *δεκάχιλοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέρτατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόατος*; 9th, *ἐνάτος*; 12th, *δυωδέκατος*; 20th, *εἰκοστός*; together with the Attic form of each.

Hd. has *δυῶδεκα* (*δυωδέκατος*), *τρίηκοντα* (*τριακοστός*), *ὀγδώκοντα*, *διηκόσιοι* (*δικοκοιστός*), *τριακόσιοι*: for *ἐνάτος* he has *εἰνάτος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἴκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτος*.

		Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α'	εἷς, μία, ἓν οὐδ	(ὁ) πρῶτος (<i>the</i>) first	ἅπαξ οὐδ
2	β'	δύο	δεύτερος	δίς
3	γ'	τρῆς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα, οἱ τέτταρες, -α	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ'	τεσσαρεςκαίδεκα τεσσαρακαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκαίδεκα	ἑκαιδέκατος	
17	ιζ'	ἐπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διακόσιοι, αἱ, α	διακοσιοστός	διακοσιάκις
300	τ'	τριᾶκόσιοι, αἱ, α	τριᾶκοσιοστός	
400	υ'	τετραᾶκόσιοι, αἱ, α	τετρακοσιοστός	
500	φ'	πεντᾶκόσιοι, αἱ, α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, αἱ, α	ἑξακοσιοστός	
700	ψ'	ἑπτάκόσιοι, αἱ, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾶκόσιοι, αἱ, α	ὀκτακοσιοστός	
900	Ϟ'	ἐνᾶκόσιοι, αἱ, α	ἐνακοσιοστός	
		ἐννακόσιοι, αἱ, α	ἐννακοσιοστός	
1,000	α	χίλιοι, αἱ, α	χιλιοστός	χιλιάκις
2,000	β	διεχίλιοι, αἱ, α	διεχιλιοστός	
3,000	γ	τριεχίλιοι, αἱ, α	τριεχιλιοστός	
10,000	ι	μύριοι, αἱ, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus *ν* is used for 21, being the 21st letter of the alphabet. The books of the *Iliad* and *Odyssey* are numbered in this way.

But generally the letters are used as in the table. Those from α' to ϵ' denote units 1—9, ς' (*Stigma*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, κ' (*Koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, σ' (*Sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\zeta' = 1859$.

REM. a. *Stigma* (5 b) in this use takes the place of *Digamma* (23 D). *Koppa* and *Sampi*, like *Digamma*, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἷς	μία	ἓν	2. N. A.	δύο	3. τρεῖς	N.	τρία	4. τέσσαρες	τέσσαρα
ένός	μίας	ένός	G. D.	δυοῖν			τριῶν	τεσσάρων	
ἐνί	μιά	ἐνί					τρισί	τέσσαρσι	
ένα	μιάν	ἓν				τρεις	τρία	τέσσαρας	τέσσαρα

Like εἷς, are declined οὐδεῖς, οὐδεμία, οὐδέν, and μηδεῖς, *no one*: these are found also in the Pl. They are sometimes divided by *imesis* (cf. 477), ἄν or a preposition being interposed: *μηδ' ἄν εἷς, οὐδὲ παρ' ἐνός*.

Δύο is sometimes used without inflection. A rare form for δυοῖν is *δυεῖν* (used only in the gen.).

For σσ in τέσσαρες and all its forms, ττ is also used (41).

For *both*, we have ἀμφω (Lat. *ambo*), G. D. ἀμφοῖν; also the plural word ἀμφότεροι, αι, α, to which belongs the neut. sing. ἀμφότερον used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, τρεῖς καὶ δέκα, τέσσαρες καὶ δέκα. Separate forms are also found for the ordinals 13th—19th: *τρίτος καὶ δέκατος*, etc.

When the numbers 20, 30, etc., are connected with units by καί and, either number may precede: *εἴκοσι καὶ πέντε* or *πέντε καὶ εἴκοσι*; but if καί is not used, the larger number must precede: *εἴκοσι πέντε* 25. So also *ἐκατὸν δέκα* 110, etc. The 21st is expressed by *εἷς καὶ εἰκοστός* or *πρώτος καὶ εἰκοστός* or *εἰκοστός πρῶτος*; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by ἐνός (or δυοῖν) *δύοντες* *εἴκοσι twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; *ναυὶ μίας δεοῦσαις πενήκοντα with 49 ships*. So too the ordinals: *δυοῖν δέοντι τριακοστῷ ἔτει in the 28th year*.

255 D. 1. Hm. has also Fem. *ἡ, ἱῆς, ἱῆ, ἡν*, with D. S. masc. *ἡρ*.

2. Hm. has *δύο* and *δύω*, both indecl.; also Du. *δωῶ*, Pl. *δωῶι, αἱ, α, D. δωῶσι*, A. *δωούς, ας, α*.—Hd. with *δύο, δυοῖν*, has G. P. *δυῶν, D. δυῶσι*; also *ῥύο* indecl.

4. Hm. with *τέσσαρες* has *τῆσῤες* (Aeol.).—Hd. *τέσσερες* (so 14 *τεσσερκαίδεκα* sometimes indecl., and 40 *τεσσερῆκοντα*).—Dor. *τέτρορες*, D. *τέτρασαι*. Of *οὐδεῖς, μηδεῖς*, Hm. has only *οὐδέν, μηδέν, οὐδενί*; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποστός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. όπόστος.

Μυριοί, paroxytone, has the meaning *numberless*; also sing. μυρίος *immense*.

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together*, δύο by two, σύντρις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλοος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισός *double*, τρισός *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (dis τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in ἀς: μονάς (μοναδ) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),
ἕκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παντ) *all, every*.

Observe also the general adverbs in ἀκίς; πολλάκις *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισός, τρισός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

259 D. Adverbs in ἀκίς sometimes lose s in poetry: ὁσσάκι Hm., see 80 D

VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. MODES. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *ρός* and *είος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aeorist*, and *future* (for indefinite action); [tion).
the *perfect*, *pluperfect*, and *future perfect* (for completed ac-

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aeorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have only these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the indicative are also distinguished as

1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);
2. *historical* tenses: the *imperfect*, *aeorist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a *middle* and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem *λυ*, Pres. *λύ-ω* to loose, Aor. *ἔ-λυ-σα*, Fut. Perf. *λε-λύ-σομαι*; stem *τιμα*, Pres. *τιμά-ω* to honor, Plup. *ἔτε-τιμή-κειν*.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): *λύ-σι-ς* act of loosing, *λυ-τήρ* looser, *λύ-τρο-ν* ransom (means of loosing); *τίμη-σι-ς* act of estimating, *τιμη-τής* appraiser.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus *τιμά-ω* is said to be a derivative verb, because its stem is that of the noun *τιμή* honor, and is derived, by the suffix *μα*, from the stem of *τι-ω* to esteem. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: *λύ-ω*, *τι-ω*. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus *τιμάω*, from *τίω*, *through* *τιμή*. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aorist* (395 D). The place of a future passive he supplies by the future middle used in a passive sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), ἔλυκα (5), ἔλυμαι (7), ἐλύην (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), ἔλειπα (6), ἔλειμαι (7), ἐλείφην (8); βούλομαι (deponent) *to wish*, βούλομαι (2), βεβούλημαι (7), ἐβούλην (8).

267. VERBS IN Ω AND VERBS IN MI. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μi-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle* voice, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι *to loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

NOTE. b. The vowel υ in the present and imperfect of λύω is *usually long* (in Hm. *usually short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

tense. Mode.	Active Voice.		Middle Voice.	Passive Voice.	
Pres. Ind.	ἔωω	<i>I am loosing (or I loose)</i>	ἠύωμαι	ἠύνομαι	<i>I am loosed (continued)</i>
Impf. Ind.	ἔωον	<i>I was loosing</i>	ἠύομαι	ἠύνομαι	<i>I was loosed</i>
Pres. Sub.	ἔωω	<i>I may or can be loosing</i>	ἠέωμαι	ἠένωμαι	<i>I may etc. be loosed</i>
Opt. Sub.	ἠέωμαι	<i>I might, could, would, or be loosing, [should be 'I]</i>	ἠέομαι	ἠένωμαι	<i>I might etc. be loosed</i>
Impr.	ἠέω	<i>to be loosing</i>	ἠέω	ἠένω	<i>be thou loosed</i>
Inf.	ἠέωμεν	<i>to be loosing</i>	ἠέωσθαι	ἠένωσθαι	<i>to be loosed</i>
Par.	ἠέωμεν	<i>loosing</i>	ἠέωμενος		<i>being loosed</i>
Fut. Ind.	ἠέωμαι	<i>I shall loose</i>	ἠέωμαι	ἠένομαι	<i>I shall be loosed; [after]</i>
Opt. Ind.	ἠέομαι	<i>I might etc. loose [after]</i>	ἠέομαι	ἠένωμαι	<i>I shall be loosed [here-</i>
Inf.	ἠέωμεν	<i>to loose (hereafter)</i>	ἠέωσθαι	ἠένωσθαι	<i>to be loosed (hereafter)</i>
Par.	ἠέωμεν	<i>about to loose</i>	ἠέωμενος	ἠένωμενος	<i>about to be loosed</i>
Aor. Ind.	ἔωον	<i>I loose</i>	ἔωομαι	ἔωομαι	<i>I was loosed</i>
Subj.	ἔωω	<i>I may or can loose</i>	ἔωωμαι	ἔωω	<i>I may etc. be loosed</i>
Opt.	ἠέωμαι	<i>I might, could, would, or</i>	ἠέομαι	ἠένωμαι	<i>I might etc. be loosed</i>
Impr.	ἠέω	<i>loose thou [should loose</i>	ἠέω	ἠένω	<i>be thou loosed</i>
Inf.	ἠέωμεν	<i>to loose</i>	ἠέωσθαι	ἠένωσθαι	<i>to be loosed</i>
Par.	ἠέωμεν	<i>loosing or having loosed</i>	ἠέωμενος	ἠένωμενος	<i>loosed or having been loosed</i>
Perf. Ind.	ἔωον	<i>I have loosed</i>	ἔωμαι	ἔωμαι	<i>I have been loosed</i>
Plup. Ind.	ἔωον	<i>I had loosed</i>	ἔωμαι	ἔωμαι	<i>I had been loosed</i>
Perf. Sub.	ἔωω	<i>I may etc. have loosed</i>	ἔωωμαι	ἔωω	<i>I may etc. have been loosed</i>
Opt. Sub.	ἠέωμαι	<i>I might etc. have loosed</i>	ἠέωμαι	ἠένωμαι	<i>I might etc. have been loosed</i>
Impr.	ἔωω	<i>do thou have loosed</i>	ἔωω	ἔωω	<i>do thou have been loosed</i>
Inf.	ἔωωμεν	<i>to have loosed</i>	ἔωωσθαι	ἔωωσθαι	<i>to have been loosed</i>
Par.	ἔωωμεν	<i>having loosed</i>	ἔωωμενος	ἔωωμενος	<i>having been loosed</i>
Fut. Perf. Ind.	ἔωωμαι	<i>Mid. I shall have loosed for myself; Pass. I shall have been loosed,</i>			
Opt. Ind.	ἔωωμαι				
Inf.	ἔωωμεν				
Par.	ἔωωμεν				
Verbal Adject.	ἔωος				

270.

λύ-ω to loose		<i>Present System.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἔ-λυ-ό-μην
	2	λύ-εις	ἔ-λυ-ε-ς	λύ-ῃ, λύ-ει	ἔ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἔ-λύ-ε-το
	D. 2	λύ-ε-τον	ἔ-λύ-ε-τον	λύ-ε-σθον	ἔ-λύ-ε-σθον
	3	λύ-ε-τον	ε-λυ-έ-την	λύ-ε-σθον	ἔ-λυ-έ-σθην
	P. 1	λύ-ο-μεν	ἔ-λύ-ο-μεν	λυ-ό-μεθα	ἔ-λυ-ό-μεθα
	2	λύ-ε-τε	ἔ-λύ-ε-τε	λύ-ε-σθε	ἔ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἔ-λύ-ο-ντο
Subjunctive.			Present.		
	S. 1		λύ-ω		λύ-ω-μαι
	2		λύ-ῃς		λύ-ῃ
	3		λύ-ῃ		λύ-ῃ-ται
	D. 2		λύ-ῃ-τον		λύ-ῃ-σθον
	3		λύ-ῃ-τον		λύ-ῃ-σθον
	P. 1		λύ-ω-μεν		λυ-ώ-μεθα
	2		λύ-ῃ-τε		λύ-ῃ-σθε
	3		λύ-ω-σι		λύ-ω-νται
Optative.	S. 1		λύ-οι-μι		λυ-οί-μην
	2		λύ-οι-ς		λύ-οι-ο
	3		λύ-οι		λύ-οι-το
	D. 2		λύ-οι-τον		λύ-οι-σθον
	3		λυ-οί-την		λυ-οί-σθην
	P. 1		λύ-οι-μεν		λυ-οί-μεθα
	2		λύ-οι-τε		λύ-οι-σθε
	3		λύ-οι-εν		λύ-οι-ντο
Imperative.	S. 2		λύ-ε		λύ-ου
	3		λυ-έ-τω		λυ-έ-σθω
	D. 2		λύ-ε-τον		λύ-ε-σθον
	3		λυ-έ-των		λυ-έ-σθων
	P. 2		λύ-ε-τε		λύ-ε-σθε
	3		λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων
Infinitive.			λύ-ει-ν		λύ-ε-σθαι
Participle.	N.		λύ-ων		λυ-ό-μενο-ς
			λύ-ουσα		λυ-ο-μένη
			λύ-ον		λυ-ό-μενον
	G.		λύ-ο-ντ-ος λυ-ούσης		λυ-ο-μένου λυ-ο-μένης

271.

272.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω λύσ-εις λύσ-ει λύσ-ετον λύσ-ετον λύσ-ομεν λύσ-ατε λύσ-εσσι	λύσ-ομαι λύσ-η, λύσ-ει λύσ-εται λύσ-εσθον λύσ-εσθον λυσ-όμεθα λύσ-εσθε λύσ-ονται	ἔ-λυσ-α ἔ-λυσ-ας ἔ-λυσ-ε ἔ-λύσ-ατον ἔ-λυσ-άτην ἔ-λύσ-αμεν ἔ-λύσ-ατε ἔ-λυσ-αν	ἐ-λυσ-άμην ἐ-λύσ-ω ἐ-λύσ-ατο ἐ-λύσ-ασθον ἐ-λυσ-άσθην ἐ-λυσ-άμεθα ἐ-λύσ-ασθε ἐ-λύσ-αντο
		λύσω λύσης λύση λύσητον λύσητον λύσωμεν λύσητε λύσωσι	λύσωμαι λύση λύσηται λύσησθον λύσησθον λυσώμεθα λύσησθε λύσωνται
λύσοιμι λύσοις λύσοι λύσοιτον λυσοίτην λύσοιμεν λύσοιτε λύσοιεν	λυσοίμην λύσοιο λύσοιτο λύσοισθον λυσοίσθην λυσοίμεθα λύσοισθε λύσοιντο	λύσαιμι λύσαις, λύσειᾶς λύσαι, λύσειε λύσαιτον λυσαίτην λύσαιμεν λύσαιτε λύσαιεν, λύσειᾶν	λυσαίμην λύσαιο λύσαιτο λύσαισθον λυσαίσθην λυσαίμεθα λύσαισθε λύσαιντο
		λύσον λυσάτω λύσάτων λυσάτων λύσατε λυσάτωσαν or λυσάντων	λύσαι λυσάσθω λύσασθον λυσάσθων λύσασθε λυσάσθωσαν or λυσάσθων
λύσειν	λύσεσθαι	λύσαι	λύσεσθαι
λύσων λύσουσα λύσον λύσαντος λυσούσης	λυσόμενος λυσομένη λυσόμενον λυσομένου λυσομένης	λύσας λύσασα λύσαν λύσαντος λυσάσης	λυσάμενος λυσαμένη λυσάμενον λυσαμένου λυσαμένης

273.

274.

λύ-ω to loose	First Perfect System.		Perfect Middle	
	ACTIVE.		MIDDLE (PASSIVE)	
	1 Perfect.	1 Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-α	ἑ-λελύκ-ειν	ἑ-λελύ-μην
	2	λέλυκ-ας	ἑ-λελύκ-εις	ἑ-λέλυ-σο
	3	λέλυκ-ε	ἑ-λελύκ-ει	ἑ-λέλυ-το
	D. 2	λέλύκ-ατον	ἑ-λελύκ-ειτον	ἑ-λέλυ-σθον
	3	λέλύκ-ατον	ἑ-λελύκ-είτην	ἑ-λέλυ-σθην
	P. 1	λέλύκ-αμεν	ἑ-λελύκ-ειμεν	ἑ-λελύ-μεθα
	2	λέλύκ-ατε	ἑ-λελύκ-ειτε	ἑ-λέλυ-σθε
	3	λέλύκ-ασι	ἑ-λελύκ-εισαν,	ἑ-λέλυ-ντο
		ἑ-λελύκ-εσαν	λέλυ-νται	
Subjunctive.	1 Perfect.		Perfect.	
	S. 1	λελύκω	λελυμέν-ος (-η, -ον)	ᾶ
	2	λελύκης	"	ῆς
	3	λελύκη	"	ῆ
	D. 2	λελύκητον	λελυμέν-ω (-α, -ω)	ῆτον
	3	λελύκητον	"	ῆτον
	P. 1	λελύκωμεν	λελυμέν-οι (-αι, -α)	ᾶμεν
	2	λελύκητε	"	ῆτε
	3	λελύκωσι	"	ᾶσι
Optative.	S. 1	λελύκοιμι	οἷ	λελυμέν-ος (-η, -ον)
	2	λελύκοις	"	εῖς
	3	λελύκοι	"	εῖη
	D. 2	λελύκοιτον	οἷ	λελυμέν-ω (-α, -ω)
	3	λελυκοίτην	"	εῖτην
	P. 1	λελύκοιμεν	οἷ	λελυμέν-οι (-αι, -α)
	2	λελύκοιτε	"	εῖτην
	3	λελύκοιεν	"	εῖσαν
		λελυκοίσαν	"	εῖεν
Imperative.	S. 2	λέλυκε	λέλυσο	
	3	λελυκέτω	λελύσθω	
	D. 2	λελύκετον	λελυσθον	
	3	λελυκέτων	λελύσθων	
	P. 2	λελύκετε	λέλυσθε	
	3	λελυκέτωσαν	οἷ	λελύσθωσαν
Participle.	Inf.	λελυκέναι	λελύσθαι	
	N.	λελυκώς	λελυμένος	
	G.	λελυκῶς	λελυμένης	
		λελυκός	λελυμένου	
		λελυκότες	λελυμένων	
		λελυκίας	λελυμένης	

275.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύση, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελύσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λύθη-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήση, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθήσόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθῆς λυθῇ λυθήτον λυθήτων λυθῶμεν λυθήτε λυθῶσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίστην λελυσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείητον ὅγ λυθείτον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείτε λυθείτε λυθείσαν λυθείεν	λυθησοίμην λυθησοιο λυθησοιτο λυθησοισθον λυθησοίστην λυθησοίμεθα λυθησοισθε λυθησονται
	λύθητι λύθητω λύθητον λύθητων λύθητε λύθητωσαν ὅγ λύθεντων	
λελύσεσθαι	λυθήναι	λυθήσεσθαι
λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθείς λυθείσα λυθέν λυθέντος λυθείσης	λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

276.

277.

λείπω (λίπ) to leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	ἔλεοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λίπ-ου	ἔλεοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λίπ-ετο	ἔλεοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λίπ-ετον	ἔ-λίπ-εσθον	ἔλεοίπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λίπ-έτην	ἔ-λίπ-έσθην	ἔλεοίπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λίπ-ομεν	ἔ-λίπ-όμεθα	ἔλεοίπ-αμεν	ἔ-λελοίπ-ειμεν
	2	ἔ-λίπ-ετε	ἔ-λίπ-εσθε	ἔλεοίπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λίπ-οντο	ἔλεοίπ-ασι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπῃται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λίπώμεθα	λελοίπωμεν	
Optative.	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
	S. 1	λίποιμι	λιποίμην	λελοίποιμι ἢ λελοιοίην	
	2	λίποις	λίποιο	λελοίποις ἢ λελοιοίης	
	3	λίποι	λίποιο	λελοίποι ἢ λελοιοίῃ	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον ἢ λελοιοίητον	
Imperative.	3	λίποίτην	λιποίσθην	λελοιοίτην ἢ λελοιοίῃτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν ἢ λελοιοίημεν	
	2	λίποιτε	λίποισθε	λελοίποιτε ἢ λελοιοίητε	
	3	λίποιεν	λίπουντο	λελοίποιεν ἢ λελοιοίησαν	
	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λίπέτω	λιπέσθω	λελοιπέτω	
Infinitive.	D. 2	λίπετον	λιπέσθον	λελοιπέτον	
	3	λίπέτων	λιπέσθων	λελοιπέτων	
	P. 2	λίπετε	λιπέσθε	λελοιπέτε	
	3	λιπέτωσαν ἢ λιπόντων	λιπέσθωσαν ἢ λιπέσθων	λελοιπέτωσαν ἢ λελοιπόντων	
	N.	λιπών	λιπόμενος	λελοιπώς	
	G.	λιπούσα	λιπομένη	λελοιπυῖα	
Participle.		λιπόν	λιπόμενον	λελοιπός	
		λιπόντος	λιπομένου	λελοιπότης	
		λιπούσης	λιπομένης	λελοιπυῖας	

278.

στέλλω (στελ) to send		<i>Second Passive System.</i>	
		PASSIVE.	
Indicative.	S. 1 2 3 D. 2 3 P. 1 2 3	2 Aorist.	2 Future.
		ἐ-στάλη-ν	σταλήσομαι
		ἐ-στάλη-ς	σταλήσῃ, σταλήσει
		ἐ-στάλη	σταλήσεται
		ἐ-στάλη-τον	σταλήσεσθον
		ἐ-σταλή-την	σταλήσεσθον
		ἐ-στάλη-μεν	σταλήσόμεθα
		ἐ-στάλη-τε	σταλήσεσθε
		ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S. 1 2 3 D. 2 3 P. 1 2 3		
		σταλῶ	
		σταλῇς	
		σταλῇ	
		σταλῇτον	
		σταλῇτον	
		σταλῶμεν	
		σταλῇτε	
		σταλῶσι	
Optative.	S. 1 2 3 D. 2 3 P. 1 2 3		
		σταλείην	σταλησοίμην
		σταλείης	σταλήσοιο
		σταλείη	σταλήσοιτο
		σταλείητον ἢ σταλείτον	σταλήσοισθον
		σταλείητην σταλείτην	σταλήσοίσθην
		σταλείημεν σταλείμεν	σταλησοίμεθα
		σταλείητε σταλείτε	σταλήσοίσε
		σταλείησαν σταλείεν	σταλήσοιντο
Imperative.	S. 2 3 D. 2 3 P. 2 3		
		στάληθι	
		σταλήτω	
		στάλητον	
		σταλήτων	
		στάλητε	
		σταλήτωσαν ἢ	
		σταλέντων	
Participle.	Inf. N. G.		
		σταλῆναι	σταλήσεσθαι
		σταλείς	σταλησόμενος
		σταλείσα	σταλησομένη
		σταλέν	σταλησόμενον
		σταλέντος	σταλησομένου
		σταλείσης	σταλησομένης

281.

<i>δηλόω to manifest.</i>		<i>Present System of Contract Verbs in ωω.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		Present.	Imperfect.	Present.	Imperfect.
	S.	δηλ(όω)ῶ	ἐδῆλ(οον)ουν	δηλ(όω)οὔμαι	ἐδῆλ(οό)οὔμην
	2	δηλ(όεις)οῖς	ἐδῆλ(οες)ους	δηλ(όῃ)οῖ	ἐδῆλ(όου)οῦ
	3	δηλ(όει)οῖ	ἐδῆλ(οε)ου	δηλ(όε)οὔται	ἐδῆλ(όε)οὔτο
	D.	δηλ(όε)οὔτων	ἐδῆλ(όε)οὔτων	δηλ(όε)οὔστων	ἐδῆλ(όε)οὔστων
	3	δηλ(όε)οὔτων	ἐδῆλ(όε)οὔτην	δηλ(όε)οὔστων	ἐδῆλ(όε)οὔστων
	P.	δηλ(όω)οὔμεν	ἐδῆλ(όω)οὔμεν	δηλ(οό)οὔμεθα	ἐδῆλ(οό)οὔμεθα
	2	δηλ(όε)οὔτε	ἐδῆλ(όε)οὔτε	δηλ(όε)οὔσθε	ἐδῆλ(όε)οὔσθε
	3	δηλ(όου)οὔσι	ἐδῆλ(οον)ουν	δηλ(όω)οὔνται	ἐδῆλ(όω)οὔντο
Subjunctive.		Present.		Present.	
	S.	δηλ(όω)ῶ		δηλ(όω)ῶμαι	
	2	δηλ(όῃς)οῖς		δηλ(όῃ)οῖ	
	3	δηλ(όῃ)οῖ		δηλ(όῃ)ῶται	
	D.	δηλ(όῃ)ῶτων		δηλ(όῃ)ῶστων	
	3	δηλ(όῃ)ῶτων		δηλ(όῃ)ῶστων	
	P.	δηλ(όω)ῶμεν		δηλ(οώ)ῶμεθα	
	2	δηλ(όῃ)ῶτε		δηλ(όῃ)ῶσθε	
	3	δηλ(όω)ῶσι		δηλ(όω)ῶνται	
Optative.					
	S.	δηλ(όοι)οῖμι or	δηλ(οοί)οῖμην	δηλ(οοί)οῖμην	
	2	δηλ(όοις)οῖς	δηλ(οοί)οῖης	δηλ(όοι)οῖο	
	3	δηλ(όοι)οῖ	δηλ(οοί)οῖη	δηλ(όοι)οῖτο	
	D.	δηλ(όοι)οῖτων	δηλ(οοί)οῖητων	δηλ(όοι)οῖστων	
	3	δηλ(οοί)οῖτην	δηλ(οοί)οῖητην	δηλ(οοί)οῖστων	
	P.	δηλ(όοι)οῖμεν	δηλ(οοί)οῖημεν	δηλ(οοί)οῖμεθα	
	2	δηλ(όοι)οῖτε	δηλ(οοί)οῖητε	δηλ(όοι)οῖσθε	
	3	δηλ(όοι)οῖεν		δηλ(όοι)οῖντο	
Imperative.					
	S.	δῆλ(οε)ου		δηλ(όον)οῦ	
	2	δηλ(οε)οῦτω		δηλ(οε)οῦστω	
	D.	δηλ(όε)οὔτων		δηλ(όε)οὔστων	
	3	δηλ(οε)οὔτων		δηλ(οε)οὔστων	
	P.	δηλ(όε)οὔτε		δηλ(όε)οὔσθε	
Infinitive.					
	3	δηλ(οε)οὔτωσαν or		δηλ(οε)οὔστωσαν or	
		δηλ(οά)οὔντων		δηλ(οε)οὔστων	
		δηλ(όειν)οῦν		δηλ(όε)οὔσθαι	
Participle.					
	N.	δηλ(όων)ών		δηλ(οά)οῦμενος	
		δηλ(όου)οῦσα		δηλ(οο)οῦμένη	
		δηλ(όον)οῦν		δηλ(οά)οῦμενον	
	G.	δηλ(όω)οῦντος		δηλ(οο)οῦμένου	
		δηλ(οού)οῦσης		δηλ(οο)οῦμένης	

282.

283.

<div>φαίνω (φᾶν) to show.</div> <div>Future System of Liquid Verbs.</div>		<div>First Aorist System of Liquid Verbs.</div>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1 Aorist.	
φανῶ φανείς φανεί φανείτον φανείτον φανούμεν φανείτε φανούσι	φανοῦμαι φανῆ, φανεῖ φανεῖται φανεῖσθον φανεῖσθον φανούμεθα φανεῖσθε φανούνται	ἔ-φην-α ἔ-φην-as ἔ-φην-ε ἔ-φην-ατον ἔ-φην-άτην ἔ-φην-αμεν ἔ-φην-ατε ἔ-φην-αν	ἔ-φην-άμην ἔ-φην-ω ἔ-φην-ατο ἔ-φην-ασθον ἔ-φην-άσθην ἔ-φην-άμεθα ἔ-φην-ασθε ἔ-φην-αυτο
		φήνω φήνης φήνη φήνητον φήνητον φήνωμεν φήνητε φήνωσι	φήνωμαι φήνη φήνηται φήνησθον φήνησθον φήνωμεθα φήνησθε φήνωνται
φαν-οῖμι, -οίην φαν-οῖς, -οίης φαν-οῖ, -οίη φαν-οῖτον, -οίητον φαν-οῖτην, -οίητην φαν-οῖμεν, -οίημεν φαν-οῖτε, -οίητε φαν-οῖεν, -οίησαν	φανοίμην φανοῖο φανοῖτο φανοῖσθον φανοῖσθην φανοῖμεθα φανοῖσθε φανοῖντο	φήναιμι φήναις, φήνειας φήναι, φήνειε φήναιτον φήναίτην φήναιμεν φήναιτε φήναιεν, φήνειαν	φήναίμην φήναιο φήναιτο φήναισθον φήναίσθην φήναίμεθα φήναισθε φήναιντο
		φήνον φήνάτω φήνατον φήνάτων φήνατε φήνάτωσαν or φήνάτων	φήναι φήνάσθω φήνασθον φήνάσθων φήνασθε φήνάσθωσαν or φήνάσθων
φανείν φανῶν φανούσα φανούν φανούντος φανούσης	φανεῖσθαι φανούμενος φανουμένη φανούμενον φανουμένου φανουμένης	φήναι φήνᾱς φήνᾱσα φήναν φήναντος φήνάσης	φήνασθαι φήνᾶμενος φήνᾶμένη φήνᾶμενον φήνᾶμένου φήνᾶμένης

284.

<i>Perfect Middle and</i>			
		<i>Pure Verbs, with added σ.</i>	<i>Liquid Verbs.</i>
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (στέλ) to send φαίνω (φάν) to show
<i>Perfect Indic.</i>	S. 1	τετέλε-σ-μαι	ἔσταλμαι
	2	τετέλε-σαι	ἔσταλσαι
	3	τετέλε-σ-ται	ἔσταλται
	D. 2	τετέλε-σ-σιν	ἔσταλσιν
	3	τετέλε-σ-σιν	ἔσταλσιν
	P. 1	τετελέ-σ-μεθα	ἑστάλμεθα
	2	τετέλε-σθε	ἑσταλθε
	3	τετελε-σ-μένοι εἰσὶ	ἑσταλμένοι εἰσὶ
<i>Pluperf. Ind.</i>	S. 1	ἑ-τετελέ-σ-μην	ἑστάλμην
	2	ἑ-τετέλε-σο	ἑσταλσο
	3	ἑ-τετέλε-σ-το	ἑσταλτο
	D. 2	ἑ-τετέλε-σ-σιν	ἑσταλσιν
	3	ἑ-τετελέ-σ-σιν	ἑστάλσιν
	P. 1	ἑ-τετελέ-σ-μεθα	ἑστάλμεθα
	2	ἑ-τετέλε-σθε	ἑσταλθε
	3	τετελε-σ-μένοι ἦσαν	ἑσταλμένοι ἦσαν
<i>Perf. Subj.</i>		τετελεσμένος ᾧ	ἑσταλμένος ᾧ
<i>Perf. Opt.</i>		τετελεσμένος εἶην	ἑσταλμένος εἶην
<i>Perf. Impo.</i>	S. 2	τετέλε-σο	ἑσταλσο
	3	τετελέ-σ-σῳ	ἑστάλσῳ
	D. 2	τετέλε-σ-σιν	ἑσταλσιν
	3	τετελέ-σ-σιν	ἑστάλσιν
	P. 2	τετέλε-σθε	ἑσταλθε
	3	τετελέ-σ-σῶσαν οἱ	ἑστάλσῶσαν οἱ
		τετελέ-σ-σιν	ἑστάλσιν
<i>Perf. Inf.</i>		τετελέ-σθαι	ἑστάλθαι
<i>Perf. Par.</i>		τετελε-σ-μένος	ἑσταλμένος
<i>Fut. Perf.</i>			
<i>1 Aor. Pass.</i>	<i>Ind.</i>	ἑ-τελέ-σ-σιν	ἑφάνσιν
	<i>Subj.</i>	τελε-σ-σῶ	φανσῶ
	<i>Opt.</i>	τελε-σ-σείην	φανσείην
	<i>Imo.</i>	τελέ-σ-σῆτι	φάνσῆτι
	<i>Inf.</i>	τελε-σ-σῆναι	φανσῆναι
	<i>Par.</i>	τελε-σ-σείς	φανσείς
<i>1 Fut. Ind.</i>		τελε-σ-θήσομαι	φανθήσομαι

First Passive Systems of

<i>Mute Verbs.</i>			
ρίπτω (ρίψ) <i>to throw</i>	ἀλλάσσω (ἀλλάγ) <i>to exchange</i>	ἐλέγχω (ελεγχ) <i>to convict</i>	πείθω (πίθ) <i>to persuade</i>
ἐρρίμμαι ἐρρίνψαι ἐρρίπται ἐρρίφθον ἐρρίφθον ἐρρίμμεθα ἐρρίφθε ἐρρίμμενοι εἰσὶ	ἡλλαγμαι ἡλλαξαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλαγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐλήλεγμαι ἐλήλεξαι ἐλήλεγκται ἐλήλεγχθον ἐλήλεγχθον ἐλήλεγμεθα ἐλήλεγχθε ἐληλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πέπεισμεθα πέπεισθε πεπεισμένοι εἰσὶ
ἐρρίμμην ἐρρίνψο ἐρρίπτο ἐρρίφθον ἐρρίφθην ἐρρίμμεθα ἐρρίφθε ἐρρίμμενοι ἦσαν	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλάχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν	ἐηλέγμην ἐηλεξο ἐηλεγκτο ἐηλεγχθον ἐηλέγχθην ἐηλεγμεθα ἐηλεγχθε ἐηλεγμένοι ἦσαν	ἐπεείσμην ἐπέπεισο ἐπέπειστο ἐπέπεισθον ἐπεείσθην ἐπεείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν
ἐρρίμμενος ὦ	ἡλλαγμένος ὦ	ἐηλεγμένος ὦ	πεπεισμένος ὦ
ἐρρίμμενος εἶην	ἡλλαγμένος εἶην	ἐηλεγμένος εἶην	πεπεισμένος εἶην
ἐρρίνψο ἐρρίφθω ἐρρίφθον ἐρρίφθων ἐρρίφθε ἐρρίφθωσαν ΟΤ ἐρρίφθων	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθωσαν ΟΤ ἡλλάχθων	ἐλήλεξο ἐηλέγχθω ἐηλεγχθον ἐηλέγχθων ἐηλεγχθε ἐηλέγχθωσαν ΟΤ ἐηλέγχθων	πέπεισο πεπείσθω πέπεισθον πέπεισθων πέπεισθε πεπείσθωσαν ΟΤ πεπείσθων
ἐρρίφθαι	ἡλλάχθαι	ἐηλέγχθαι	πεπείσθαι
ἐρρίμμενος	ἡλλαγμένος	ἐηλεγμένος	πεπεισμένος
ἐρρίνψομαι			
ἐρρίφθην ριφθῶ ριφθεῖην ρίφθητι ριφθῆναι ριφθεῖς	ἡλλάχθην ἀλλαχθῶ ἀλλαχθεῖην ἀλλάχθητι ἀλλαχθῆναι ἀλλαχθεῖς	ἡλέγχθην ελεγχθῶ ελεγχθεῖην ἐλέγχθητι ελεγχθῆναι ελεγχθεῖς	ἐπείσθην πεισθῶ πεισθεῖην πέισθητι πεισθῆναι πεισθεῖς
ριφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

285. Synopsis of τιμά-ω to honor.				
	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμω	τιμήσω	ἐτίμησα	τετίμηκα ἐτετίμηκειν
Sub.	τιμῶ		τιμήσω	τετιμήκω
Opt.	τιμῶμι, -ώην	τιμήσοιμι	τιμήσαιμι	τετιμήκοιμι
Imv.	τίμα		τιμήσον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετιμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι	ἐτιμησάμην	τετίμημαι ἐτετιμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ὦ
Opt.	τιμώμην	τιμησοίμην	τιμησάμην	τετιμημένος εἶην
Imv.	τιμῶ		τιμήσαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμησθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbale. τιμητέος	τιμηθήσοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμησεσθαι
Par.		τιμηθόμενος	τιμηθεῖς	τετιμησόμενος
286. θηρά-ω to hunt.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ ἐθήρων	θηράσω	ἐθήρᾱσα	τεθήρᾱκα ἐτεθήρακειν
Sub.	θηρῶ		θηράσω	τεθήρακω
Opt.	θηρῶμι, -ώην	θηράσοιμι	θηράσαιμι	τεθήρακοιμι
Imv.	θήρα		θήρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηράσαι	τεθήρακέναι
Par.	θηρῶν	θηράσων	θηράσας	τεθήρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι ἐθήρώμην	θηράσομαι	ἐθηρᾶσάμην	τεθήράμαι ἐτεθήράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηραμένος ὦ
Opt.	θηρώμην	θηρασοίμην	θηρασάμην	τεθηραμένος εἶην
Imv.	θηρῶ		θηρασαι	τεθήρασο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηράσασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρασόμενος	θηρασάμενος	τεθηραμένος
		P.	P.	
Ind.		θηράθήσομαι	ἐθηράθην	
Sub.			θηραθῶ	
Opt.	Verbale. θηρατέος	θηραθήσοίμην	θηραθείην	
Imv.			θηράθητι	
Inf.		θηραθήσεσθαι	θηραθῆναι	
Par.		θηραθόμενος	θηραθεῖς	

287. φιλέ-ω to love.			
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιῶν	φιλήσω		πεφίληκα
ἐφίλων		ἐφίλησα	ἐπεφίληκειν
φιῶ		φιλήσω	πεφίληκω
φιλοῖμι, -οῖην	φιλήσοιμι	φιλήσαιμι	πεφίληκοιμι
φίλει		φίλησον	πεφίληκε
φιλεῖν	φιλήσειν	φιλήσαι	πεφίληκέναι
φιῶν	φιλήσων	φιλήσας	πεφίληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι	φιλήσομαι		πεφίλημαι
ἐφιλούμην		ἐφίλησάμην	ἐπεφίλημην
φιῶμαι		φιλήσωμαι	πεφίλημένος ὃ
φιλοίμην	φιλησοίμην	φιλησαίμην	πεφίλημένος εἶην
φιλοῦ		φιλήσαι	πεφίλησο
φιλεῖσθαι	φιλήσεσθαι	φιλήσασθαι	πεφίλησθαι
φιλούμενος	φιλησόμενος	φιλησάμενος	πεφίλημένος
	P.	P.	Far. Perf.
	φιληθήσομαι	ἐφίληθην	πεφίλησομαι
		φιληθῶ	
Verbals.	φιληθήσοιμην	φιληθείην	πεφίληθοίμην
φιλητός		φιληθήτι	
φιλητέος	φιληθήσεσθαι	φιληθήναι	πεφίλησεσθαι
	φιληθήσόμενος	φιληθείς	πεφίλησόμενος
288. τελέ-ω to complete.			
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ	τελῶ (τελέσω, 874)		τετέλεκα
ἐτέλων		ἐτέλεσα	ἐτετέλεκειν
τελῶ		τελέσω	τετετέκω
τελοῖμι, -οῖην	τελοῖμι, -οῖην	τελέσαιμι	τετετέκοιμι
τέλει		τέλεσον	τετέλεκε
τελεῖν	τελεῖν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετετέλεσμην
τελῶμαι		τελέσωμαι	τετέλεσμένος ὃ
τελοίμην	τελοίμην	τελεσαίμην	τετελεσμένος εἶην
τελοῦ		τέλεσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	P.	P.	
	τελεσθήσομαι	ἐτελέσθην	
		τελεσθῶ	
Verbals.	τελεσθήσοιμην	τελεσθείην	
τελεστός		τελεσθήτι	
τελεστέος	τελεσθήσεσθαι	τελεσθήναι	
	τελεσθήσόμενος	τελεσθείς	

289.		δηλό-ω <i>to manifest</i> .		
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλῶ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοίμι, -οῖην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναί
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι		δεδήλωμαι ἐδεδηλώμην
Sub.	δηλώμαι		ἐδηλώσάμην	δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην	δηλώσαιμην	δεδηλωμένος εἶην
Imv.	δηλοῦ		δηλώσαι	δεδήλωσο
Inf.	δηλοῦσθαι •	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	Fut. Perf.
Ind.		δηλώσῃσονται	ἐδηλώσῃν	δεδηλώσονται
Sub.			δηλώσῶ	
Opt.		δηλώσῃσονται	δηλώσῃην	δεδηλωσοίμην
Imv.	Verbalis. δηλωτός δηλωτέος		δηλώσῃην	
Inf.		δηλώσῃσονται	δηλώσῃην	δεδηλώσονται
Par.		δηλώσόμενος	δηλώσῃς	δεδηλωσόμενος
290		στέλλω (στέλ) <i>to send</i> .		
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω ἔστελλοι	στέλω		ἔσταλκα ἔσταλκεν
Sub.	στέλλω		ἔστειλα	ἔστάλκω
Opt.	στέλλοιμι	στελοίμι, -οῖην	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		σείλον	ἔσταλκε
Inf.	στέλλειν	στελεῖν	στείλαι	ἔσταλκέναί
Par.	στέλλων	στέλῶν	στείλας	ἔσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι		ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		ἔστείλωμαι	ἔσταλμένος ὦ
Opt.	στέλλοίμην	στελοίμην	στείλαιμην	ἔσταλμένος εἶην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελείσθαι	στείλασθαι	ἔστάλθαι
Par.	στέλλόμενος	στελούμενος	στείλάμενος	ἔσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἔσταλῃν	
Sub.			σταλῶ	
Opt.		σταλησοίμην	σταλείην	
Imv.	Verbalis. σταλτός σταλτέος		σταλήθῃ	
Inf.		σταλήσεσθαι	σταλήναι	
Par.		σταλησόμενος	σταλείς	

291. φαίνω (φᾶν) <i>to show</i> (in second tenses, <i>to appear</i>).				
Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαίνον		ἐφήνα	ἐπεφάγκειν	ἐπεφήνειν
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνομι	φανοίμι, -οίην	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαίνε		φήνον	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φήναι	πεφαγκέναι	πεφήνεναι
φαίνων	φανῶν	φήνας	πεφαγκῶς	πεφήνῶς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	φανῶ
φαίνομαι	φανοίμην	φήναιμην	πεφασμένος	φανέην
φαίνου		φήναι	πέφανσο [εἶην	φάνησι
φαίνεσθαι	φανείσθαι	φήνασθαι	πεφάνθαι	φανήναι
φαίνόμενος	φανούμενος	φήνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
		φανθῶ		
Verbals.	φανθήσοίμην	φανθείην		φανησοίμην
φαντός		φάνθητι		
φαντός	φανθήσεσθαι	φανθήναι		φανήσεσθαι
	φανθησόμενος	φανθείς		φανησόμενος
292. λείπω (λίπ) <i>to leave</i> .				
Pr. Impf. A.	Future A.	2 Aorist A.		2 Perf. Plup. A.
λείπω	λείψω			λέλοιπα
ἔλειπον		ἔλειπον		ἐλελοίπειν
λείπω		λίπω		λελοίπω
λείποιμι	λείψοιμι	λίποιμι		λελοίποιμι
λείπε		λίπε		λελοίπε
λείπειν	λείψειν	λιπεῖν		λελοιπέναι
λείπων	λείψων	λιπῶν		λελοιπῶς
M. P.	M.	M.		M. P.
λείπομαι	λείψομαι			λέλειμμαι
ἐλειπόμην		ἐλειπόμην		ἐλελείμην
λείπωμαι		λίπωμαι		λελειμμένος ὦ
λείποίμην	λειψοίμην	λιποίμην		λελειμμένος εἶην
λείπου		λιπού		λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι		λελείψαι
λείπόμενος	λειψόμενος	λιπόμενος		λελειμμένος
	1 Future P.	1 Aorist P.		Fut. Perf.
	λειφθήσομαι	ἐλειφθην		λελειψομαι
		λειφθῶ		
Verbals.	λειφθήσοίμην	λειφθείην		λελειψοίμην
λειπτός		λειφθῇτι		
λειπτός	λειφθήσεσθαι	λειφθήναι		λελείψεσθαι
	λειφθησόμενος	λειφθείς		λελειψόμενος

293. <i>ρίπτω (ρίφ) to throw.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plap. A.
Ind.	ρίπτω ἐρρίπτον	ρίψω	ἐρρίψα	ἐρρίφα ἐρρίφειν
Sub.	ρίπτω		ρίψω	ἐρρίφω
Opt.	ρίπτοιμι	ρίψοιμι	ρίψαιμι	ἐρρίφοιμι
Imv.	ρίπτε		ρίψον	ἐρρίφε
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἐρρίφέναι
Par.	ρίπτων	ρίψων	ρίψας	ἐρρίφώς
	M. P.	M.	M.	M. P.
Ind.	ρίπτομαι ἐρρίπτόμην	ρίψομαι	ἐρρίψάμην	ἐρρίμμαι ἐρρίμμην
Sub.	ρίπτομαι		ρίψωμαι	ἐρρίμμένος ὦ
Opt.	ρίπτοίμην	ρίψοίμην	ρίψαίμην	ἐρρίμμένος εἶην
Imv.	ρίπτου		ρίψαι	ἐρρίψο
Inf.	ρίπτεσθαι	ρίψεσθαι	ρίψασθαι	ἐρρίφθαι
Par.	ρίπτόμενος	ρίψόμενος	ρίψάμενος	ἐρρίμμένος
		P.	P.	Fut. Perf.
Ind.		ρίφθησομαι	ἐρρίφθη	ἐρρίψομαι
Sub.			ρίφθῶ	
Opt.		ρίφθσοίμην	ρίφθειν	ἐρρίψοίμην
Imv.			ρίφθητι	
Inf.	Verbal. ρίπτός ρίπτέος	ρίφθησεσθαι	ρίφθῆναι	ἐρρίψεσθαι
Par.		ρίφθησόμενος	ρίφθεις	ἐρρίψόμενος
a. Less common are 2 Aor. P. ἐρρίφην, etc., 2 Fut. P. ρίφησομαι, etc.				
294. <i>ἀλλάσσω (ἀλλάγ) to exchange.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plap. A.
Ind.	ἀλλάσσω ἡλλασσον	ἀλλάξω	ἡλλαξα	ἡλλάχα ἡλλάχειν
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἀλλασσε		ἄλλαξον	ἡλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἡλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσόμην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμαί ἡλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξάμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἄλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάξθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.			ἀλλαγῶ	
Opt.		ἀλλαγσοίμην	ἀλλαγεῖν	
Imv.			ἀλλαγητι	
Inf.	Verbal. ἀλλακτός ἀλλαγετός	ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	
a. Less common are 1 Aor. P. ἡλλάχθην, etc., 1 Fut. P. ἀλλαχθήσομαι.				

295. πείθω (πίθ) to persuade, Mid. to obey.				
Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα trust
ἔπειθον		ἔπεισα	ἐπέπειkein	ἐπεποίθειν
πείθω		πείσω	πεπέικω	πεποίθω
πείσοιμι	πείσοιμι	πείσαιμι	πεπέικοιμι	πεποίθοιμι
πείθε		πείσον	πέπεικε	πέποιθε
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποιθέναι
πείθων	πείσων	πείσας	πεπεικώς	πεποιθώς
Pr. Impf. M. P	Future M.	Aorist M.	Perf. Plup. M. P.	
πείδομαι	πείσομαι	not used	πέπεισμαι	
ἔπειδόμην		[ἐπείσάμην	ἐπεπείσμην	
πείδωμαι		πείσωμαι	πεπεισμένος ὦ	
πείσοιμην	πείσοιμην	πείσαιμην	πεπεισμένος εἶην	
πείδου		πείσαι	πέπεισο	
πείσεσθαι	πείσεσθαι	πείσασθαι	πεπείσθαι	
πείδόμενος	πείσόμενος	πείσάμενος]	πεπεισμένος	
Verbals. πειστός πειστέος	Future P.		Aorist P.	
	πεισθήσομαι		ἐπείσθην	
			πεισθῶ	
	πεισθήσοιμην		πεισθείην	
			πεισθῆτι	
	πεισθήσεσθαι		πεισθήναι	
	πεισθιτόμενος		πεισθεῖς	
a. Poetic are 2 Aor. A. ἔπειθον, etc., 2 Aor. M. ἐπείδομην, etc.				

296. ἐθίζω (ἐθῖδ) to accustom.				
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.	
ἐθίζω	ἐθιῶ (from ἐθί- -σω, 376)	ἐθίσα	ἐθίκα	
ἐθίζον		ἐθίσω	ἐθίκειν	
ἐθίζω		ἐθίσω	ἐθίκω	
ἐθίσοιμι	ἐθιοίμι	ἐθίσαιμι	ἐθίκοιμι	
ἐθίξε		ἐθίσον	ἐθίκε	
ἐθίζειν	ἐθιείν	ἐθίσαι	ἐθικέναι	
ἐθίζων	ἐθιῶν	ἐθίσας	ἐθικώς	
M. P.	M.	M.	M. P.	
ἐθίσομαι	ἐθιούμαι		ἐθίσμαι	
ἐθιζόμην		ἐθισάμην	ἐθίσμην	
ἐθίζωμαι		ἐθίσωμαι	ἐθισμένος ὦ	
ἐθιζοίμην	ἐθιοίμην	ἐθισαίμην	ἐθισμένος εἶην	
ἐθίζου		ἐθίσαι	ἐθισο	
ἐθίξεσθαι	ἐθιείσθαι	ἐθισασθαι	ἐθίσθαι	
ἐθιζόμενος	ἐθιούμενος	ἐθισάμενος	ἐθισμένος	
Verbals. ἐθιστός ἐθιστέος	P.		P.	
	ἐθισθήσομαι		ἐθισθῆν	
			ἐθισθῶ	
	ἐθισθήσοιμην		ἐθισθείην	
			ἐθισθῆτι	
	ἐθισθήσεσθαι		ἐθισθήναι	
	ἐθισθιτόμενος		ἐθισθεῖς	

297.

Present System,

297.		Present System,			
		τίθημι (θε) to put.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.		Present.	
		Imperfect.		Imperfect.	
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθῃ	ἐ-τί-θε-σο, -σου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τι-θε-σθον	ἐ-τι-θέ-σθην
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D.	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P.	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S.	τι-θείη-ν		τι-θεί-μην ἢ τι-θοί-μην	
	2	τι-θείη-ς		τι-θεί-ο ἢ τι-θοί-ο	
	3	τι-θείη		τι-θεί-το ἢ τι-θοί-το	
	D.	τι-θείη-τον ἢ τι-θεί-τον		τι-θεί-σθον ἢ τι-θοί-σθον	
	3	τι-θείη-την ἢ τι-θεί-την		τι-θεί-σθην ἢ τι-θοί-σθην	
	P.	τι-θείη-μεν ἢ τι-θεί-μεν		τι-θεί-μεθα ἢ τι-θοί-μεθα	
	2	τι-θείη-τε ἢ τι-θεί-τε		τι-θεί-σθε ἢ τι-θοί-σθε	
	3	τι-θείη-σαν ἢ τι-θεί-ν		τι-θεί-ντο ἢ τι-θοί-ντο	
Imperative.	S.	τί-θει		τί-θε-σο, τίθου	
	3	τι-θέ-τω		τι-θέ-σθω	
	D.	τί-θε-τον		τι-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-τωσαν ἢ ὄγ		τι-θέ-σθωσαν ἢ ὄγ	
		τι-θέ-ντων		τι-θέ-σθων	
	Inf.	τι-θέ-ναι		τι-θέ-σθαι	
Participle.	N.	τι-θείς		τι-θέ-μενος	
		τι-θείσα		τι-θε-μένη	
		τι-θέ-ν		τι-θέ-μενον	
	G.	τι-θέ-ντος		τι-θε-μένου	
		τι-θείσης		τι-θε-μένης	

MI-Form.				298.	
δίδωμι (δο) to give.					
ACTIVE.			MIDDLE (PASSIVE).		
Present.		Imperfect.	Present.		Imperfect.
δί-δω-μι	ἐ-δί-δω-ν, ἐδίδουν		δί-δο-μαι	ἐ-δι-δό-μην	
δί-δω-ς	ἐ-δί-δω-ς, ἐδίδους		δί-δο-σαι	ἐ-δί-δο-σο, -δου	
δί-δω-σι	ἐ-δί-δω, ἐδίδου		δί-δο-ται	ἐ-δί-δο-το	
δί-δο-τον	ἐ-δί-δο-τον		δί-δο-σιν	ἐ-δί-δο-σιν	
δί-δο-τον	ἐ-δι-δό-την		δί-δο-σιν	ἐ-δι-δό-σιν	
δί-δο-μεν	ἐ-δί-δο-μεν		δι-δό-μεθα	ἐ-δι-δό-μεθα	
δί-δο-τε	ἐ-δί-δο-τε		δί-δο-σθε	ἐ-δί-δο-σθε	
δι-δό-ασι	ἐ-δί-δο-σαν		δί-δο-νται	ἐ-δί-δο-ντο	
Present.			Present.		
δί-δῶ			δί-δῶ-μαι		
δί-δῶ-ς			δί-δῶ		
δί-δῶ			δί-δῶ-ται		
δί-δῶ-τον			δί-δῶ-σιν		
δί-δῶ-τον			δί-δῶ-σιν		
δί-δῶ-μεν			δί-δῶ-μεθα		
δί-δῶ-τε			δί-δῶ-σθε		
δί-δῶ-σι			δί-δῶ-νται		
δί-δοίη-ν			δί-δοί-μην		
δί-δοίη-ς			δί-δοί-ο		
δί-δοίη			δί-δοί-το		
δί-δοίη-τον or δι-δοί-τον			δί-δοί-σιν		
δί-δοίη-την δι-δοί-την			δί-δοί-σιν		
δί-δοίη-μεν δι-δοί-μεν			δί-δοί-μεθα		
δί-δοίη-τε δι-δοί-τε			δί-δοί-σθε		
δί-δοίη-σαν δι-δοί-ν			δί-δοί-ντο		
δί-δου			δί-δο-σο, δίδου		
δί-δό-τω			δί-δό-στω		
δί-δο-τον			δί-δο-σιν		
δί-δό-των			δι-δό-σιν		
δί-δο-τε			δί-δο-σθε		
δι-δό-τωσαν or			δι-δό-στωσαν or		
δί-δό-ντων			δί-δό-σιν		
δί-δό-ναι			δί-δο-σθαι		
δί-δούς			δι-δό-μενος		
δί-δοῦσα			δι-δο-μένη		
δί-δό-ν			δι-δό-μενον		
δί-δό-ντος			δι-δο-μένου		
δί-δούσης			δι-δο-μένης		

299.		<i>Present System,</i>			
		<i>ἵστημι (σᾶ) to set.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
<i>Indicative.</i>	S.	ἵστη-μι	ἵστη-ν	ἵσθᾶ-μαι	ἵσθᾶ-μην
	2	ἵστη-ς	ἵστη-ς	ἵστα-σαι	ἵστα-σο, ἵστω
	3	ἵστη-σι	ἵστη	ἵστα-ται	ἵστα-το
	D.	ἵσθᾶ-τον	ἵσθᾶ-τον	ἵστα-σθον	ἵστα-σθον
	3	ἵστα-τον	ἵστά-την	ἵστα-σθον	ἵστά-σθην
	P.	ἵστα-μεν	ἵστα-μεν	ἵστά-μεθα	ἵστά-μεθα
	2	ἵστα-τε	ἵστα-τε	ἵστα-σθε	ἵστα-σθε
	3	ἵστα-σι	ἵστα-σαν	ἵστα-νται	ἵστα-ντο
<i>Subjunctive.</i>		Present.		Present.	
	S.	ἵσθῶ		ἵσθῶ-μαι	
	2	ἵσθῇ-ς		ἵσθῇ	
	3	ἵσθῇ		ἵσθῇ-ται	
	D.	ἵσθῇ-τον		ἵσθῇ-σθον	
	3	ἵσθῇ-τον		ἵσθῇ-σθον	
	P.	ἵσθῶ-μεν		ἵσθῶ-μεθα	
	2	ἵσθῇ-τε		ἵσθῇ-σθε	
	3	ἵσθῶ-σι		ἵσθῶ-νται	
<i>Optative.</i>	S.	ἵσταίη-ν		ἵσταί-μην	
	2	ἵσταίη-ς		ἵσταί-ο	
	3	ἵσταίη		ἵσταί-το	
	D.	ἵσταίη-τον or ἵσταί-τον		ἵσταί-σθον	
	3	ἵσταίη-την		ἵσταί-σθην	
	P.	ἵσταίη-μεν		ἵσταί-μεθα	
	2	ἵσταίη-τε		ἵσταί-σθε	
	3	ἵσταίη-σαν		ἵσταί-ντο	
<i>Imperative.</i>	S.	ἵστη		ἵσθᾶ-σο, ἵστω	
	3	ἵσθᾶ-τω		ἵσθᾶ-σθω	
	D.	ἵστα-τον		ἵστα-σθον	
	3	ἵστά-των		ἵστά-σθων	
	P.	ἵστα-τε		ἵστα-σθε	
	3	ἵστά-τωσαν or ἵστά-ντων		ἵστά-σθωσαν or ἵστά-σθων	
	<i>Inf.</i>	ἵσθᾶ-ναι		ἵστα-σθαι	
<i>Participle.</i>	N.	ἵσθᾶς		ἵσθᾶ-μενος	
		ἵσθᾶσα		ἵστα-μένη	
		ἵσθᾶ-ν		ἵσθᾶ-μενον	
	G.	ἵστά-ντος		ἵστα-μένου	
		ἵστάσης		ἵστα-μένης	

δείκνυμι (δεικ-νῦ) to show.			
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἐ-δείκ-νῦ-ν	δείκ-νῦ-μαι	ἐ-δεικ-νῦ-μην
δείκ-νῦ-ς	ἐ-δείκ-νῦ-ς	δείκ-νῦ-σαι	ἐ-δείκ-νῦ-σο
δείκ-νῦ-σι	ἐ-δείκ-νῦ	δείκ-νῦ-ται	ἐ-δείκ-νῦ-το
δείκ-νῦ-τον	ἐ-δείκ-νῦ-τον	δείκ-νῦ-σθον	ἐ-δείκ-νῦ-σθον
δείκ-νῦ-τον	ἐ-δεικ-νῦ-την	δείκ-νῦ-σθον	ἐ-δεικ-νῦ-σθην
δείκ-νῦ-μεν	ἐ-δείκ-νῦ-μεν	δεικ-νῦ-μεθα	ἐ-δεικ-νῦ-μεθα
δείκ-νῦ-τε	ἐ-δεικ-νῦ-τε	δείκ-νῦ-σθε	ἐ-δεικ-νῦ-σθε
δεικ-νῦ-σσι	ἐ-δεικ-νῦ-σαν	δείκ-νῦ-νται	ἐ-δεικ-νῦ-ντο
Present.		Present.	
δεικνύω		δεικνύομαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύομεν		δεικνύομεθα	
δεικνύητε		δεικνύησθε	
δεικνύσσι		δεικνύνται	
δεικνύοιμι		δεικνυίμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυίτην		δεικνυίσθην	
δεικνύοιμεν		δεικνυίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νῦ		δείκ-νῦ-σο	
δείκ-νῦ-τω		δείκ-νῦ-σθω	
δείκ-νῦ-τον		δείκ-νῦ-σθον	
δείκ-νῦ-των		δείκ-νῦ-σθων	
δείκ-νῦ-τε		δείκ-νῦ-σθε	
δείκ-νῦ-τωσαν	οἱ	δείκ-νῦ-σθωσαν	οἱ
δείκ-νῦ-ντων		δείκ-νῦ-σθων	
δείκ-νῦ-ναι		δείκ-νῦ-σθαι	
δείκ-νῦς		δείκ-νῦ-μενος	
δείκ-νῦσα		δείκ-νῦ-μένη	
δείκ-νῦ-ν		δείκ-νῦ-μενον	
δείκ-νῦ-ντος		δείκ-νῦ-μένου	
δείκ-νῦ-σης		δείκ-νῦ-μένης	

301.

Second Aorist System,

302.

		τίθημι (θε) to put.		δίδωμι (δο) to give.	
		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἐθηκε)	ἐ-θέ-μην	(ἐδωκα)	ἐ-δό-μην
	2	(ἐθηκες)	ἐ-θου	(ἐδωκας)	ἐ-δου
	3	(ἐθηκε)	ἐ-θε-το	(ἐδωκε)	ἐ-δο-το
	D.	ἐ-θε-τον	ἐ-θε-σθον	ἐ-δο-τον	ἐ-δο-σθον
	3	ἐ-θέ-την	ἐ-θέ-σθην	ἐ-δό-την	ἐ-δό-σθην
	P.	ἐ-θε-μεν	ἐ-θέ-μεθα	ἐ-δο-μεν	ἐ-δό-μεθα
	3	ἐ-θε-τε	ἐ-θε-σθε	ἐ-δο-τε	ἐ-δο-σθε
	3	ἐ-θε-σαν	ἐ-θε-ντο	ἐ-δο-σαν	ἐ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-s	θῇ	δῷ-s	δῷ
	3	θῇ	θῇ-ται	δῷ	δῶ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-την	θῇ-σθην	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην, θοίμην	δοίη-ν	δοί-μην
	2	θείη-s	θεί-ο θοίο	δοίη-s	δοί-ο
	3	θείη	θεί-το θοίτο	δοίη	δοί-το
	D.	θείη-τον	θεί-σθον etc.	δοίη-τον	δοί-σθον
	3	θείη-την	θεί-σθην	δοίη-την	δοί-σθην
	P.	θείη-μεν	θεί-μεθα	δοίη-μεν	δοί-μεθα
	2	θείη-τε	θεί-σθε	δοίη-τε	δοί-σθε
	3	θείη-σαν, οἱ	θεί-ντο	δοίη-σαν, οἱ	δοί-ντο
	D.	θεί-τον		δοί-τον	
	3	θεί-την		δοί-την	
	P.	θεί-μεν		δοί-μεν	
	2	θεί-τε		δοί-τε	
	3	θείε-ν		δοίε-ν	
Imperative.	S.	θέ-s	θοῦ	δός	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-τωσαν οἱ	θέ-σθωσαν οἱ	δό-τωσαν οἱ	δό-σθωσαν οἱ
		θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
Infjn.		θεί-ναι	θεί-σθαι	δοῦ-ναι	δό-σθαι
Parti- ciple.		θεῖς, θεῖσα, θέ-ν θέ-ντος, θεῖσης	θε-μένος, η, ον θε-μένου, ης	δούς, δοῦσα, δό-ν δό-ντος, δούσης	δό-μένος, η, ον δο-μένου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.	305.	
ἵστημι (σῆ).	δύ-ω to enter.	ἵστημι (σῆ) to set.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δῦ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δῦ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δῦ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δῦ-τον	ἔ-στά-τον	ἔ-στά-τον
ἔ-στη-την	ἔ-δῦ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δῦ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δῦ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δῦ-σαν	ἔ-στά-σι	ἔ-στα-σαν
		2 Perfect A.	
σῆ	δύω	ἔ-σῆ-μεν	
σῆ-ς	δύης		
σῆ	δύη		
σῆ-τον	δύητον		
σῆ-τον	δύητον		
σῆ-μεν	δύωμεν		
σῆ-τε	δύητε		
σῆ-σι	δύωσι	ἔ-σῆ-σι	
σταίη-ν	δύοιμι	ἔ-σταίη-ν	
σταίη-ς	δύοις	ἔ-σταίη-ς	
σταίη	δύοι	ἔ-σταίη	
σταίη-τον	δύοιτον	ἔ-σταίη-τον	
σταίη-την	δύοιτην	ἔ-σταίη-την	
σταίη-μεν	δύοιμεν	ἔ-σταίη-μεν	
σταίη-τε	δύοιτε	ἔ-σταίη-τε	
σταίη-σαν, οἱ	δύοιεν	ἔ-σταίη-σαν, οἱ	
σταί-τον		ἔ-σταί-τον	
σταί-την		ἔ-σταί-την	
σταί-μεν		ἔ-σταί-μεν	
σταί-τε		ἔ-σταί-τε	
σταί-ν		ἔ-σταί-ν	
σῆ-σι	δύ-σι	ἔ-στά-σι	
σῆ-τω	δύ-τω	ἔ-στά-τω	
σῆ-τον	δύ-τον	ἔ-στα-τον	
σῆ-των	δύ-των	ἔ-στά-των	
σῆ-τε	δύ-τε	ἔ-στα-τε	
σῆ-τωσαν οἱ	δύ-τωσαν οἱ	ἔ-στά-τωσαν οἱ	
στά-ντων	δύ-ντων	ἔ-στά-ντων	
σῆ-ναι	δύ-ναι	ἔ-στά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔ-σῆς, ἔ-σῆσα, ἔ-σῆς	
στά-ντος, στάσης	δύ-ντος, δύσης	ἔ-σῆτος, ἔ-σῆσης	

ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs of voice, tense, and mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing *ε*.
2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἐ-λυον, στέλλω *to send*, ἐ-στάλην, ῥίπτω *to throw*, ἐ-ῥόψα (43).

REM. a. The syllabic augment assumes the stronger form of *η*, instead of *ε*, in ἥ-μελλον from μέλλω *to be about*, ἡ-βουλόμεν from βούλομαι *to wish*, ἡ-δυνάμην from δύναμαι *to be able*. These verbs have also the common form with *ε*: ἐ-μελλον, ἐ-βουλόμεν, ἐ-δυνάμην. So in the Aor., ἡ-μέλησα or ἐ-μέλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *to drive*, ὤνειδιζον from ὀνειδίζω *to reproach*, ἱκέτευσα from ἱκετεύω *to supplicate*, ὕβρισθην from ὕβριζω *to insult*.—*a* becomes *η*: ἡγον from ἄγω (*ä*) *to lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λῆε, ἔλαυνε, ἔχε, for ἔλανε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial *λ* is sometimes doubled after the augment (40 D): ἐ-λλίσσετο (λίσσομαι *to pray*). Similarly, *μ* is doubled in ἐ-μμάθε *learned*, *ν* in ἐ-ννεον *were swarming*, *σ* in the verbs σέωω *to drive* and σείω *to shake*, and *δ* in the stem *δει*: ἐ-σσευα *drove*, ἐ-δδεισε *feared*.

a. The other dialects have *only ε* as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the Plup.—In the Dor., *ä* by the temporal augment becomes *ā*: ἄγον (24 D b).

The long vowels remain unchanged; only *ā* becomes *η*: *ἥσλουν* from *ᾗσλέω* to contend.—*αῖω* (*ǎ*) to hear makes *ᾗων* (*ā*).

310. *Diphthongs* take the temporal augment in the *first* vowel. *ἡσθάνομην* from *αἰσθάνομαι* to perceive, *ῥκτεῖρα* from *οἰκτεῖρω* to pity, *ἡύξήθην* from *αὔξω* to increase.

But in *av*, *oi*, the first vowel sometimes remains unchanged: it is usually so in *ev*, and always so in *ei*, *ov*. Only *εἰκάζω* to conjecture sometimes has *η*: *ἦκασα*.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect.* The augment of the pluperfect is applied to the *reduplicated* stem: *ἔ-λελύκειν*.

But if the reduplicated stem begins with a vowel, it remains unchanged: *στέλλω* to send, Perf. *ἔσταλκα*, Plup. *ἔσταλκεν* (not *ἡσταλκεν*), *οἰκέω* to inhabit, Perf. *ῥκηκα*, Plup. *ῥκήκειν*. But *ἀκούω* to hear, Perf. *ἀκήκοα*, has in the Plup. usually *ἠκήκόειν*.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: *λελύκειν*.

312. *Syllabic Augment before Vowel-Initial.* A few verbs beginning with a vowel take the syllabic augment: *ἄγνυμι* to break, *ἔαξα*. This with *ε* is contracted to *αι*: *ἐδίξω* to accustom, *εἰδιζόν* (from *ε-εδιζόν*). Here belong

<i>ἄγνυμι</i> to break	<i>ἔαω</i> to permit
<i>ἀλίσκομαι</i> to be taken	<i>ἐσίζω</i> to accustom
<i>ἀνδάνω</i> to please	<i>ἐλίσσω</i> to turn
<i>ἀνοίγω</i> to open	<i>ἐλκω</i> to draw
<i>ὀράω</i> to see	<i>ἐπομαι</i> to follow
<i>οὔρέω</i> to make water	<i>ἐργάζομαι</i> to work
<i>ὠσέω</i> to push	<i>ἐρπῶ</i> or <i>ἐρπύζω</i> to creep
<i>ὠνέομαι</i> to buy	<i>ἐστιάω</i> to entertain
	<i>ἔχω</i> to have, hold

Here belong, further, the aorists *εἶλον* (*αἰρέω* to take, 450, 1) and *εἶσα* *I set* (431 D, 6). Cf. 2 Aor. of *ἵημι* (*ἔ*) to send (403, 1).

Of these, *ὀράω* to see and *ἀν-οίγω* to open have both the syllabic and the temporal augment at the same time: *ἑώραν*, *ἀν-έφξα*.

311 D. Hm. *ἡλήλατο* for *ἐλήλατο* Plup. 3 S. of *ελαύνω* (*ελα*) to drive, *ἡρήρ-ειστο* from *ῥεῖδ-ω* to support, *ῥώρει* for *ῥώρε*. from *ῥρνυμι* (*op*) to rouse.

312 D. To this series belong also *εἰλω* (*ελ*) to press, *εἶρω* (*ερ*) to join, *ἐρύω* (*ερῶ*) to draw. Hm. forms *ῥνοχόει* from *οἰνοχόω* to pour out wine, *ῥνδανον* and *ῥνδανον* from *ἀνδάνω* to please. In Hd., *ἄγνυμι*, *ἐλκω*, *ἐπομαι*, *ἔχω* are augmented as in Att.; *ἀνδάνω* has Impf. *ῥνδανον* (*ῥάνδανον*?), 2 Aor. *ῥαδον*: the rest usually (perhaps always) reject *ε*, and take either the temporal augment (so *ἀλίσκομαι*, *ὀράω*), or none at all (so *ἀνοίγω*, *ἔδω*, *ἐργάζομαι*, *ὠσέω*, *ὠνέομαι*).

REM. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, *φ* or *σ*: *ἀγνυμι*, orig. *φαγνυμι*, Aor. *εφαξα*, *ἔαξα*; *ἔρπω*, orig. *σερπω*, Inpf. *εσερπον*, *ἐερπον*, *είρπον*.

b. Irregularly, *ἐορτάζω* to keep festival has the augment on the second vowel: *ἐώρταζον* instead of *ἡορταζον*, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: *εἰσφέρω* to bring in, *εἰσέφερον*, *προσάγω* to lead to, *προσῆγγον*.

The prepositions *ἐξ*, *ἐν*, *σύν* recover their proper form before *ε*: *ἐκτείνω* to extend, *ἐξέτεινον*, *ἐμβάλλω* to invade, *ἐνέβαλλον*, *συλλέγω* to collect, *συνέλεξα*.—Prepositions ending in a vowel lose that vowel before *ε*: *ἀποφέρω* to bear away, *ἀπέφερον*. But *περί* and *πρό* retain the final vowel: *πρό* is often contracted with *ε*: *προβαίνω* to advance, *προύβαινον* for *προέβαινον*.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: *κασιεύδω* to sleep, *ἐκάσιευδον* (yet also *κασιεύδον*), *κασιζω* to sit, *ἐκάσιζον*. Cf. *ἀφίημι* (403, 1), *κάσθημαι* (406, 2), *ἀμφιέννυμι* (440, 1).

Some verbs have a *double* augment: *ἀνέχομαι* to endure, *ἠνεχόμην*, *ἀνορθόω* to set right, *ἠνώρθουν*; *ἐνοχλέω* to annoy, *ἠνώχλουν*.—So, also, the two following, which are not in reality compound verbs: *διαιτάω* (from *δίαίτα* mode of living), *ἐδιήτῳ*; *διακονέω* (from *διάκονος* servant), *ἐδιηκόνουν*.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus *ἐναντιόομαι* to oppose does not consist of *ἐν* and *αντιόομαι*, but is derived from the compound adjective *ἐναντίος* opposite.—Such verbs are *properly* augmented at the beginning: *ἠναντιούμην*; poet. *ἐναίρω* to kill, 2 Aor. *ἤναρον*; *μετεωρίζω* to raise aloft (from *μετέωρος* raised aloft), *ἐμετεωρίζον*. More commonly, however, they are augmented *after* the preposition: *ἐκκλησιάζω* to hold an assembly (*ἐκκλησία*), *ἐξεκκλησιάζον*; *ὑποπτεύω* to suspect (*ὑποπτος* suspected), *ὑπόπτευνον*; *κατηγορέω* to accuse (*κατήγορος* accuser), *κατηγόρουν*.—Irregularly, *παρανομέω* to transgress law (from *παρά-νομος* contrary to law) makes *παρνήμον* (as if from *παρ-ανομεω*), *παραινέω* to act like a drunken man (*πάρ-οινος*) makes *ἐπαρφόνουν*.

316. *Compounds of εἶ and δύς*. Verbs compounded with *δύς* *ill* have the augment *after* the adverb, when a short vowel follows it: *δυσἀρεστέω* to be ill-pleased, *δυσηρέστουν* (but *δυστυχέω* to be unfortunate *ἐδυστύχουν*).—The same thing occurs also, though seldom, in compounds of *εὖ* *well*: *εὐεργετέω* to be a benefactor, *εὐεργέτουν* or *εὐηργέτουν*.

317. All other compound verbs are augmented at the beginning: *ἀσπύμew* to be dispirited, *ἡσπύμουν*.

Reduplication.

318. The reduplication is the sign of *completed action*. It be longs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a) : θύω *to offer*, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι *to lie*, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω *to send*, ἔ-σταλκα, not σε-σταλκα; γράφω *to write*, γέ-γραφα.—But the stems κτα and μυα make κέκτημαι *possess* and μέμνημαι *remember*. Cf. πέπτωκα *am fallen* (449, 4), πέπταμαι *am spread* (439, 3).

c. with γν, γλ, and, in some cases, βλ: γιγνώσκω (γνο) *to know*, ἔ-γνώκα, not γε-γνώκα; βλαστάνω (βλαστ-ε) *to sprout*, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ρίπτω (ρίφ) *to throw*, ἔ-ρριψα, not ρε-ρριψα (43).

NOTE. e. Instead of the reduplication, we find *ει* in εἶληφα from λαμβάνω (λαβ) *to take*, εἶληχα from λαγχάνω (λαχ) *to obtain by lot*, εἶλοχα from λέγω *to gather*, δι-είλεγμαι from δια-λέγομαι *to converse* (although λέγω *to speak* makes λέλεγμαι); also in εἶρηκα (ῥε 450, 8) *have said*, and, with rough breathing, in εἶμαρται (μερ) *it is fated*.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *to hope*, ἤλπικα, ὀρμάω, *to move*, ὤρμηκα, ἀπορέω *to be at a loss*, ἠπόρηκα, αἶρέω *to take*, ἤρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχεται, Pf. 3 P. of δέχομαι *to receive*),—εἶμαι, ἔσται (orig. ἔεσμαι, ἔεσται, from ἔννυμι *to clothe*),—ἐρχαται, ἐρχατο or ἐέρχατο (from ἔργω or ἐέργω *to shew*):—cf. Pf. οἶδα *know* in all dialects. The long α remains unchanged in the defective perfect participles, ἁδηκώς *sated* (Aor. Opt. ἁδήσειε *might be sated*), and ἄρημένος *distressed*. In 2 Pf. ἔνωγα *order*, α is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has ρερυνωμένος *soiled* (for ῥῥυνκ.); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *to receive part*, ἔσσυμαι (for σε-συμαι) from σένω *to drive*, like the verbs with initial ρ. In δει-δοικα and δει-δια *fear* (409 D, 5), δει-δεγμαι *greet* (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἐκτημαι.

321. *Attic Reduplication.* Some verbs, beginning with *a, ε, o*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called Attic reduplication.

The vowel of the third syllable is generally short: ἀλείφω (αλιφ) *to anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *to hear*, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (ορυχ) *to dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαίνω (ελα) *to drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *to convict*, ἐλ-ήλεγμαι (391 b), etc. Irregularly, ἐγείρω (εγερ) *to wake* has ἐγρ-ήγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have *ε* for the reduplication also, and contract it with initial *ε* to *ει*: ἄγνυμι *to break* (orig. γαγνυμι, Perf. γεγαγα), ἔαγα, ἐξίζω *to accustom*, εἰδیکا (from *ε-εἰκα*).—ὁράω *to see* makes ἐώρακα; ἀν-οίγω *to open*, ἀν-έωγα or ἀν-έωχα.—The stem *εἰκ* (not used in the Pres.) makes Perf. εἰ-οικα *am like, appear*, Plup. εἰ-έκειν. Similarly the stem *εῖς* or *ηῖς* makes εἰ-ῶσα *am accustomed*.

323. In compound verbs, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems, consonant-stems, mute stems, liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs, liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλδ-ομαι *to wander*, ἀλ-αλόκτῃμαι *am distressed* (cf. Hd. ἀλυκτάω *to be distressed*), ἐρ-ηρα *am fitted* from ἀραρίσκω (αρ) *to fit*, ἐρ-έριπτο from ἐρείπω (ερίπ) *to overthrow*, δδ-ᾤδυσται (st. οδυς, Aor. ᾤδυσάμην, 55, *became wroth*), ἐρ-ωρα *am roused* from ἐρρυμι (ορ) *to rouse*, etc.—and with inserted *ν*, ἐμν-ήμυκα from ἡμν-ω *to bow the head*;—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 46 D.—Hd. has irreg. ἀρ-αίρηκα from αἰρέ-ω *to take*.

322 D. For εἰ-ῶσα, Hm. has also εἰ-ῶσα (Hd. only εἰ-ῶσα): the orig. stem was perhaps στήδ, Pf. ε-στωδ-α (25).—Further, Hm. has εἰλπ-ω (ελπ) *to cause to hope*, Pf. ἐολπα *hope*, Plup. ἐώλπειν, and ἐρδω (εργ, Eng. *work*) *to do*, Pf. ἐοργα, Plup. ἐώργειν.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω to remain, τρέπ-ω to turn, ἄγ-ω to lead.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ε, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (ράκ) to melt, λείπ-ω (λιπ) to leave, φεύγ-ω (φύγ) to flee;—also a few stems in υ, which lose this vowel in the Pres. by 39: thus ἔει-ω (for ἔευ-ω, st. ἔυ) to run, χέ-ω (χῦ) to pour.

Some verbs of other classes (especially cl. 5, 437 N) have, in particular tenses, a similar lengthening of the short vowel: λαμβάνω (λαβ) to take, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελύῃ) to come, Fut. ἐλεύσομαι (= ελευῖ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τύπ) to strike, καλύπτ-ω (καλύβ) to cover, βάπτ-ω (βάφ) to dip, dye.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η cabin, cover.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions *euphonic changes* (see 58–61).

a. *Palatals* with ι produce σσ (later Attic ττ): φυλάσσω (for φυλακι-ω) to guard, τάσσω (for ταγι-ω) to arrange, ταρασσω (for ταραχι-ω) to disturb.

σσω (ττω) may arise from a *lingual*, and even from a *labial* stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the *future*, which has ξω from a *palatal* stem, and σω from a *lingual*.

328 D. b. Aeol. σδω for ξω, frequent in Theoc. (56 D): συνρίσδω for συνρίξω to pipe. In Dor., most verbs in ξω have stems in γ: κομίζω to take care of, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιστα (for ε-κομιγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπδίζω to lay waste δαίζω to divide, ἐναρίζω to slay, strip, μερμηρίζω to debate in mind, πολεμίζω to war, στυφελίζω to push, etc.

b. δ (less often γ) with ι produces ζ : $\phi\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\phi\rho\alpha\delta\iota\text{-}\omega$) *to tell*, $\kappa\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\kappa\rho\alpha\gamma\iota\text{-}\omega$) *to cry*.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ζ arising from $\beta\text{-}\iota$, see 429.

NOTE. The following have stems in $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\kappa\lambda\alpha\gamma\gamma$) *to make a loud noise*, $\pi\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\pi\lambda\alpha\gamma\gamma$) *to cause to wander*, $\sigma\alpha\lambda\pi\acute{\iota}\zeta\text{-}\omega$ ($\sigma\alpha\lambda\pi\iota\gamma\gamma$) *to sound the trumpet*.

c. λ with ι produces $\lambda\lambda$: $\beta\acute{\alpha}\lambda\lambda\text{-}\omega$ (for $\beta\alpha\lambda\iota\text{-}\omega$) *to throw*.

Only $\delta\phi\epsilon\iota\lambda\text{-}\omega$ (for $\phi\phi\epsilon\lambda\iota\text{-}\omega$) *to be obliged* follows the analogy of δ , being distinguished thus from $\delta\phi\epsilon\lambda\lambda\text{-}\omega$ (also for $\phi\phi\epsilon\lambda\iota\text{-}\omega$) *to increase*.

d. ν and ρ with ι transpose it to the preceding syllable, where it unites with the stem-vowel: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ (for $\phi\alpha\nu\iota\text{-}\omega$) *to show*, $\phi\delta\epsilon\acute{\iota}\rho\text{-}\omega$ (for $\phi\delta\epsilon\rho\iota\text{-}\omega$) *to destroy*.—If the stem-vowel is ι or υ , it becomes long (33): $\kappa\rho\acute{\iota}\nu\text{-}\omega$ (for $\kappa\rho\acute{\iota}\nu\iota\text{-}\omega$) *to distinguish*, $\sigma\acute{\iota}\rho\text{-}\omega$ (for $\sigma\acute{\iota}\rho\upsilon\text{-}\omega$) *to drag*.

e. To this class belong further two vowel-stems in $\alpha\nu$: $\kappa\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\alpha\nu\text{-}\iota\text{-}\omega$ by 39) *to burn*, and $\kappa\lambda\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\lambda\alpha\nu\text{-}\iota\text{-}\omega$) *to weep*. The Attic, however, uses the forms $\kappa\acute{\alpha}\omega$, $\kappa\lambda\acute{\omega}$ (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν , or a syllable containing ν , in the present:

a. ν : $\phi\theta\acute{\alpha}\nu\text{-}\omega$ *to anticipate*, $\kappa\acute{\alpha}\mu\text{-}\nu\text{-}\omega$ *to be weary*.

b. $\acute{\alpha}\nu$ (alone): $\acute{\alpha}\mu\alpha\rho\tau\text{-}\acute{\alpha}\nu\text{-}\omega$ *to err*.

$\acute{\alpha}\nu$ (with inserted nasal): $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\mu\acute{\alpha}\theta$) *to learn*, $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\beta$) *to take*, $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\chi$) *to obtain by lot*.

REM. $\alpha\nu$ is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν , μ , γ according as it precedes a lingual, labial, or palatal mute).

c. $\nu\epsilon$: $\acute{\iota}\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ *to come*.

d. $\nu\nu$: $\delta\epsilon\acute{\iota}\kappa\text{-}\nu\nu\text{-}\mu\iota$ *to show*; after a vowel, $\nu\nu$: $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\text{-}\mu\iota$ *to extinguish*.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes $\sigma\epsilon$ in the present, sometimes with a connecting ι : $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\text{-}\omega$ *to please* $\epsilon\acute{\iota}\rho\text{-}\acute{\iota}\sigma\kappa\text{-}\omega$ *to find*.

REM. a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$ *to grow old*.

c. Hm. has $\epsilon\lambda\omega$ ($\epsilon\lambda$) *to press* (not $\epsilon\lambda\lambda\omega$). But instead of $\delta\phi\epsilon\iota\lambda\omega$ he commonly uses the form $\delta\phi\acute{\epsilon}\lambda\lambda\omega$.

e. In Hm., some other vowel-stems annex ι , see 434 D.

329 D. A number of stems assume $\nu\alpha$, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ϵ in the present: $\delta\omicron\kappa\text{-}\epsilon\text{-}\omega$ to *seem, think*, Fut. $\delta\acute{\omicron}\xi\omega$ (= $\delta\omicron\kappa\text{-}\sigma\omega$); $\rho\acute{\iota}\pi\tau\text{-}\epsilon\text{-}\omega$ another form for $\rho\acute{\iota}\pi\tau\omega$ ($\rho\acute{\iota}\phi$) cl. 3, to *throw*.

Many verbs of *other classes* annex ϵ in particular systems to the stem, original or modified: $\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$ cl. 1, to *fight*, Aor. $\epsilon\text{-}\mu\acute{\alpha}\chi\epsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$; $\chi\alpha\acute{\iota}\rho\text{-}\omega$ ($\chi\alpha\rho$) cl. 4, to *rejoice*, Fut. $\chi\alpha\acute{\iota}\rho\eta\text{-}\sigma\omega$ (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex \omicron : $\delta\mu\text{-}\nu\upsilon\mu\iota$ to *swear*, Aor. Inf. $\delta\mu\acute{\omicron}\text{-}\sigma\alpha\iota$. And a few, chiefly poetic, annex α , see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι : so $\tau\iota\text{-}\tau\rho\acute{\alpha}\text{-}\omega$ to *bore*, $\tau\iota\text{-}\theta\eta\mu\iota$ ($\theta\epsilon$) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): $\gamma\acute{\iota}\gamma\upsilon\omicron\mu\alpha\iota$ (for $\gamma\iota\text{-}\gamma\epsilon\upsilon\text{-}\omicron\mu\alpha\iota$, st. $\gamma\epsilon\upsilon$) to *become*, $\tau\acute{\iota}\kappa\tau\omega$ (for $\tau\iota\text{-}\tau\epsilon\kappa\text{-}\omega$, $\tau\iota\kappa\omega$, 44 a, st. $\tau\epsilon\kappa$) to *beget, bring forth*. Nearly all vowel-stems have the $\mu\iota$ -form. In $\acute{\iota}\eta\mu\iota$ (= $\acute{\iota}\text{-}\eta\text{-}\mu\iota$, st. $\acute{\epsilon}$) to *send*, the breathing is repeated as if it were a consonant.— $\acute{\iota}\sigma\tau\eta\mu\iota$ ($\sigma\tau\alpha$) to *set* is for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu\iota$ (63) Lat. *sisto*.— $\acute{\iota}\sigma\chi\omega$ ($\sigma\epsilon\chi$) to *hold*, another form of $\acute{\epsilon}\chi\omega$ cl. 1, is for $\acute{\iota}\sigma\chi\omega$ (65 e), and that for $\sigma\iota\text{-}\sigma\chi\text{-}\omega$ (63): with this are connected $\acute{\alpha}\mu\pi\text{-}\acute{\iota}\sigma\chi\acute{\nu}\epsilon\omicron\mu\alpha\iota$ to *have on* and $\acute{\iota}\pi\text{-}\acute{\iota}\sigma\chi\acute{\nu}\epsilon\omicron\mu\alpha\iota$ to *promise*, which belong to the fifth class.—The Attic reduplication is seen in $\acute{\omicron}\nu\acute{\iota}\eta\mu\iota$ (= $\omicron\nu\text{-}\omicron\eta\text{-}\mu\iota$, st. $\omicron\nu\alpha$) to *profit*.

REM. a. Several reduplicating stems are referred to the *sixth* class, because they assume $\sigma\kappa$, as $\gamma\iota\text{-}\gamma\acute{\nu}\omega\text{-}\sigma\kappa\text{-}\omega$ ($\gamma\upsilon\omicron$) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: $\phi\acute{\epsilon}\rho\text{-}\omega$ to *bear*, Fut. $\omicron\acute{\iota}\text{-}\sigma\omega$, Aor. $\eta\gamma\epsilon\gamma\kappa\text{-}\omicron\nu$.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α , ϵ , \omicron may be interchanged: $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, 2 Aor. $\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\phi\text{-}\eta\nu$, 2 Perf. $\tau\acute{\epsilon}\text{-}\tau\rho\phi\text{-}\alpha$.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, \omicron in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: $\sigma\tau\acute{\epsilon}\lambda\text{-}\lambda\omega$ to *send*, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\alpha$, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\mu\alpha\iota$.

b. ϵ , arising from $\acute{\iota}$, is exchanged for $\omicron\iota$ in the 2 Perf.: $\lambda\epsilon\acute{\iota}\pi\text{-}\alpha$ ($\lambda\acute{\iota}\pi$) to *leave*, $\lambda\acute{\epsilon}\text{-}\lambda\omicron\iota\pi\text{-}\alpha$.

c. ϵ is rarely exchanged for ι : $\pi\iota\tau\text{-}\nu\acute{\epsilon}\omega$ ($\pi\epsilon\tau$) to *fall*.

d. Cases which stand by themselves are ῥή-νυμι (ῥάγ) *to break*, 2 Perf. ῥή-νω-α (25); στ. τράγ, 2 Aor. ἔ-τράγ-ον, Pres. τράγ-ω (for τρηγ-ω) *to gnaw*; στ. εἶ or ηῖ, 2 Perf. εἶ-ω-α *am accustomed*.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long φιλέ-ω, Fut. φιλή-σω, δηλό-ω, Aor. ἐ-δήλω-σα. But ᾱ becomes ᾱ only after ε, ι, ρ, elsewhere η: θηρά-ω, Perf. τε-θήρᾱ-κα, τιμά-ω, Aor. Pass. ἐ-τιμή-θην.

Exc. a. The stem χρα (*χράω to give oracles, χράομαι to use, κίχρημι to lend*) is lengthened to χρη: χρή-ω, ἐχρησάμην. So too τι-τρά-ω *to bore, ἔτρησα*. On the other hand, ἀκροά-ομαι *to hear* makes ἀκροάσο-μαι, etc.

For many vowel-stems which *retain* the short vowel, see 419.—
For *μ*-forms of vowel-stems, we have the following special rule:

336. 2. *μ*-forms lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: ἵ-στη-μι (στα) *to set*, ἐ-δείκνυ-ς 2 Sing. Impf. Act. of δεικνύ-μι *to show*.

b. in the 2 Aor. Act., Ind., Impv., and Inf.: στή-θι, 2 S. Impv., ἀποδρά-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω *to run away*. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign σ. The vowels are changed as in pure verbs, except that ε becomes ει: πε-ραίν-ω (περᾶν) *to bring to an end*, ἐ-πέρᾶν-α, φαίν-ω (φᾶν) *to show*, ἐ-φην-α, μέν-ω *to remain*, ἐ-μεν-α, κρίν-ω (κρίν) *to distinguish*, ἐ-κρίν-α, ἀμύν-ω (αμύν) *to ward off*, ἡμύν-α.

338. 4. α is generally lengthened in the 2 Perf. of consonant-stems: κράξ-ω (κράγ) *to cry*, κί-κράγ-α, φαίν-ω (φᾶν) *to show*, πέ-φην-α. But before aspirates it sometimes remains short: γράφ-ω *to write*, γέ-γράφ-α, τάσσω (τάγ) *to arrange*, τέ-τάχ-α.

339. III. Omission (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) *to become*, ἀκού-ω *to hear*, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of ᾱ is ᾱ after all letters (29 D): ἐτι-υάδην, ἰσᾱίμι, στᾱδι, ἑφᾱνα, πέφᾱνα. In Ion., ᾱ is lengthened to η, even after ι, ρ: ἰήσομαι (ἰδομαι *to heal*), εὐφρήναι (εὐφραίνω *to gladden*). Yet ἔδω *to permit* makes ᾱ (not η): ἔδᾱω, εἰᾱσα. The stem πα *to get* (chiefly poetic, Pres. not used) always appears as πᾱ: πᾱσομαι, ἐπᾱσάμην, πέπᾱμαι *possess*.

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub. of *μ*-forms, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: ἀρρῶς *fitted*, Fem. ἀρᾶρῆα, Ind. ἔηρα (ἀραρίσκω), τεδηλῶς *blooming*, Fem. τεδᾶλῆα (δᾶλλω).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. 3rd to die, 2 Aor. ζ-3rdαν-ον, 2 Perf. 1 P. τέ-3rdαν-μεν, Pres. 3rdν-σχω (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): πέμπ-ω to send, πέ-πομφ-α, τάσσ-ω (τάγ) to arrange, τέ-τᾶχ-α.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in τρέφ-ω, Fut. 3rdπρω, and the like, see 66 c.

342. VI. *Addition of σ* (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially such as retain a final short vowel (419-21): τελέ-ω to complete, τε-τέλεσ-μαι, ἀκού-ω to hear, ἠκούσ-θην.

For ν omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, 3^e in the *first passive* system, and ε in the *second*.

In both systems, the ε is contracted with a following mode-sign: λυ-3rdωμεν for λυ-3^eε-ω-μεν, σταλείην for σταλ-ε-ιη-ν. And in both, the ε becomes η, when a *single consonant* follows it: ἐλύθη-ν, ἐλύθη (for ἐλυθη-ν), σταλή-σομαι; but 3 P. Inv. λυ3^eέ-ντων, Par. Fem. σταλείσα (for σταλε-νσα), Par. Neut. λυ3^eέν (for λυ3^eε-ντ).

Tense-Signs.

344. In some of the tense-systems, the consonants κ and σ are added to the stem, as tense-signs. Thus the tense-sign is

κ in the *first perfect* system: λέλυ-κ-α, ἐλελύ-κ-ειν.

σ in the *first aorist* system: ἔλυ-σ-α, ἔλυ-σ-άμην.

σ in the *future* of all voices: λύ-σ-ω, λύ-σ-ομαι, λυθή-σ-ομαι.

σ in the *future perfect*: λελύ-σ-ομαι.

345. But a liquid before σ was a combination of sounds which the Greek generally avoided. Hence

* 343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens ε to ει. (in 3 Sing. also to η): δαμεί-ετε for (δαμέ-ητε) δαμήτε ye may be overcome φανή-η for (φανέ-η) φανῆ he may appear.

344 D. In Hm., the tense-sign σ is often doubled after a short vowel: ἀ-ρύσσω for ἀρύσσω Fut. of ἀρύω to achieve, ἐγέλασσα for ἐγέλασα Aor. of γελάω to laugh.

For Doric Future with σσ as tense-sign instead of σ, see 377 D.

1. Liquid verbs, in the *future* system, take ϵ instead of σ : $\phi\acute{\alpha}\nu\text{-}\acute{\epsilon}\omega$, contracted $\phi\acute{\alpha}\nu\acute{\omega}$, instead of $\phi\acute{\alpha}\nu\text{-}\sigma\omega$, from $\phi\acute{\alpha}\iota\nu\omega$ ($\phi\acute{\alpha}\nu$).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ : $\acute{\epsilon}\phi\eta\nu\text{-}\alpha$ instead of $\epsilon\text{-}\phi\acute{\alpha}\nu\text{-}\sigma\text{-}\alpha$. For the consequent change of vowels, see 337.

REM. a. κ was first used in *pure* verbs to separate the vowels: $\acute{\epsilon}\sigma\tau\eta\kappa\text{-}\alpha$ for $\acute{\epsilon}\sigma\tau\eta\alpha$. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ϵ in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: $\phi\acute{\alpha}\nu\text{-}\epsilon\text{-}\sigma\omega$ for $\phi\acute{\alpha}\nu\text{-}\sigma\omega$. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

TENSE-STEM. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem.

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η , ω : the *optative*, always by the vowel ι . These vowels, therefore, are properly called *mode-signs*.

MODE-SIGNS.

347. *Subjunctive*. The Sub. has ω before a nasal (μ , ν), elsewhere η : $\lambda\acute{\upsilon}\omega$ (for $\lambda\upsilon\text{-}\omega\text{-}\mu\iota$), $\lambda\acute{\upsilon}\omega\text{-}\sigma\iota$ (for $\lambda\upsilon\text{-}\omega\text{-}\nu\sigma\iota$), $\lambda\acute{\upsilon}\sigma\text{-}\eta\text{-}\sigma\theta\epsilon$.

345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. $\delta\rho\text{-}\sigma\omega$, Aor. $\delta\rho\text{-}\sigma\alpha$ ($\delta\rho\text{-}\nu\mu\iota$ to rouse), $\acute{\epsilon}\kappa\upsilon\rho\sigma\alpha$ ($\kappa\upsilon\rho\text{-}\acute{\epsilon}\omega$ to fall in with), $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$ ($\kappa\acute{\epsilon}\lambda\lambda\omega$ to drive), $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$ ($\kappa\epsilon\rho\mu\iota$ to shear),— $\delta\acute{\epsilon}\rho\sigma\sigma\alpha\mu\iota$ ($\delta\acute{\epsilon}\rho\text{-}\sigma\mu\alpha\iota$ to grow warm), $\phi\acute{\upsilon}\rho\sigma\omega$ (Aor. Sub. of $\phi\acute{\upsilon}\rho\text{-}\omega$ to mingle), $\acute{\epsilon}\lambda\sigma\alpha$ ($\acute{\epsilon}\lambda\omega$ to press), and the defective $\acute{\alpha}\pi\acute{\epsilon}\delta\epsilon\rho\sigma\alpha$ took away. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm., in one word, $\acute{\omega}\phi\epsilon\lambda\lambda\alpha$ (= $\omega\phi\epsilon\lambda\text{-}\sigma\alpha$) for $\acute{\omega}\phi\epsilon\iota\lambda\alpha$, Pr. $\delta\phi\acute{\epsilon}\lambda\lambda\omega$ to increase.

347 D. Hm. often has σ , ϵ , instead of ω , η , as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 354) have only ω , η .

This formation occurs especially in aorists of the μ -form and in the 2 Aor. Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): $\delta\acute{\omega}\text{-}\sigma\mu\epsilon\nu$ for ($\delta\acute{\omega}\text{-}\omega\mu\epsilon\nu$) $\delta\acute{\omega}\mu\epsilon\nu$, $\delta\acute{\epsilon}\iota\text{-}\sigma\mu\alpha\iota$ for ($\delta\acute{\epsilon}\text{-}\omega\mu\alpha\iota$) $\delta\acute{\omega}\mu\alpha\iota$, $\sigma\theta\acute{\eta}\text{-}\epsilon\tau\omicron\nu$ (for $\sigma\theta\acute{\alpha}\text{-}\eta\tau\omicron\nu$) $\sigma\theta\acute{\eta}\tau\omicron\nu$, $\delta\alpha\mu\acute{\epsilon}\text{-}\epsilon\tau\epsilon$ for ($\delta\alpha\mu\acute{\epsilon}\text{-}\eta\tau\epsilon$) $\delta\alpha\mu\acute{\eta}\tau\epsilon$.

REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι*, *τι*, and *σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε* the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μι*, *λυσαί-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μi-forms*, and frequently in their Dual and Plur.: *λυθείη-ν*, *διδόιη*, *σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract forms* and in the *Perf. Act.*: *τιμασίη-ν*, contr. *τιμώη-ν*, *πείποισίη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting vowel*: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύ-οι-μι*, *λυσ-αί-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist system* has *α* throughout: *λύσ-αι-μι*, *λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *ἔλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λῦσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λῦσ-αι*; also in the Inf. Act.: *λῦσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *ἔλυσ-α* (for *ἔλυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *εἰ-α-ς*, 3 S. *εἰ-ε*, 3 P. *εἰ-α-ν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λελύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νέμεσθ-ε* for *νέμεσθ-ητε* (*νέμεσθ-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *ω*.

348 D. Hm. almost never has *ιη* in the dual and plural. In contract verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο*, *ε* (352) like the 2 Aor.: *ἴξε*, *ἴξον* *came* (*ἴκω*), *ἐβήσεντο* *went* (*βαίνω*), *ἐδύσεντο* *went under* (*δύω*). So especially in the Imv.: *ὕρσεν*, *ὕρσεν* *rise* (*ὀρνυμι*), *ἔξεν* *lead* (*ἄγω*), *ἄλσεν* *bring* (*φέρω*), *λέξεν* *lay thyself*, *πελάσεντον* *bring near* (*πελάζω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λέλυκ-ω* for *λέλυκ-α*, *λέλυκ-εις*, *-ει* (the forms *λέλυκ-ης*, *-ῃ* are probably incorrect) for *λέλυκ-ας*, *-ε*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ε*: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

REM. a. ἐλελύκεσαν ought, in strictness, to be divided ἐλελυκ-εσα-ν(τ), cf. Lat. *pend-ēra-nt* for *pend-ēsa-nt*. εσα here belongs to an old Impf. of εἰμί = εσ-μι, Lat. (e)s-um, Impf. *ēra-m*, for *ēsa-m*. In the other numbers and persons of the Plup., σ was dropped, and *ει* formed by contracting the vowels. The Old Attic η for *ειν* and *ει* (1, 3 Sing.) was also formed by contraction from *ε(σ)α(ν)* and *ε(σ)ε*.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The indicative has *ο* before a nasal, elsewhere *ε*: λύ-ο-μεν, λύσ-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθε.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι, τι*): λύ-ω, λύσ-ει-ς.

b. The optative has *ο*: λελύκ-οι-μι, λυθῇσ-οί-μην.

c. The imperative follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθε.

d. The infinitive has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: λύσ-ει-ν, λελυκ-έ-ναι, λύ-ε-σθαι.

e. The participle has *ο*: λύ-ο-ντες, λύσ-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μi*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. *εα* for *ει-ν*, 2 S. *εα-s* for *ει-ς*, 3 S. *εε* for *ει*, 2 Pl. *εα-τε* for *ει-τε*, 3 Pl. only *εσα-ν*.—Hm. has 1 S. *εα*, 2 S. *εα-s* (also contracted *η-s*), 3 S. *ει* or *ει-ν* (contracted from *εε*, *εε-ν*): ἐτεθήπεια was astonished, ἐτεθήπεις, δεδειπνήκειν he had feasted. The uncontracted 3 Sing. is seen only in *ἴδεε*, comm. *ἴδῃ he knew*.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο, ε*, after the analogy of the Impf.: ἡνώγ-ο-ν (also ἡνώγ-εα) Plup. of ἡνώγα command, ἐμέμηκ-ο-ν Plup. of μέμηκα bleat, ἐγέγων-ε (also ἐγέγων-ει) Plup. of γέγωνα shout. Still more irreg. are 3 Pl. ἡνώγ-εν, γέγων-εν (contracted from *-εο-ν*).

352 D. Hm. and Hd. often have *έει-ν* for *εἶ-ν* in the 2 Aor. Inf. Act.: βαλ-έει-ν to throw, ἰδ-έει-ν to see.

The Dor. (Theoc.) often has *ε-s* for *ει-ς* in the Ind. 2 Sing., and *ε-ν* for *ει-ν* in the Inf.: σὺπλσθ-ε-s for σὺπιζ-ει-s art piping, ἀεῖδ-ε-ν for ἀεῖδ-ει-ν to sing. The accent is the same as in the Attic forms. Rare is Dor. ἦ-ν for *εἶ-ν* in the 2 Aor. Inf.

Endings.

354. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the *active*; the *passive future*, those of the *middle*.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

		Active.		Middle.	
		Principal tenses.	Historical.	Principal.	Historical.
S. 1.	μι		ν [μ]	μαι	μην
2.	ς [σι]		ς	σαι	σο
3.	σι [τι]		— [τ]	ται	το
D. 2.	τον		τον	σθον	σθον
3.	τον		την	σθον	σθην
P. 1.	μεν [μες]		μεν [μες]	μεθα	μεθα
2.	τε		τε	σθε	σθε
3.	(ν)σι [ντι]		ν [ντ]	νται	ντο
		or σαν [σαντ]			

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of *τι*, *ντι*, to *σι*, (*ν*)*σι*, see 62: for change of *μ* to *ν*, 77: for dropping of a final *τ*, 75. The forms *μι*, *σι*, *τι*, *ντι* were weakened in the historical tenses, on account of the augment at the beginning, to *μ*, *ς*, *τ*, *ντ*. In the middle they were extended to *μαι*, *σαι*, *ται*, *νται*; of these, again, the last three were weakened in the historical tenses to *σο*, *το*, *ντο*.

355 D. a. The Dor. retains the earlier forms *τι* for *σι*, *ντι* for (*ν*)*σι*, *μες* for *μεν*. It has *τῶν* for *την*, *μῶν* for *μην*, *σθῶν* for *σθην* (24 D b). Thus *τίδῃτι*, *λύοντι*, *λύσωντι*, *λελύκασι*, *λύσομεν*, *ἐλύομαι*, *ἐλελύσθην*, for *τίδῃσι*, *λύουσιν*, *λύσωσι*, *λελύκασι*, *λύσομεν*, *ἐλύομαι*, *ἐλελύσθην*.

b. Hm. sometimes has *τον* for *την* and *σθον* for *σθην* in the third person dual of the historical tenses.

c. Hm. often has *ν* for *σαν* in the Aor. Pass. and in *μ*-forms: *λύθε-ν* (orig. *ελυθε-ντ*) for *ἐλύθη-σαν*, *ἔστα-ν* (orig. *εστα-ντ*) for *ἔστη-σαν*.

d. The poets often have *μεσθα* for *μεθα*: *λυθ-μεσθα* for *λυθ-μεθα*.

e. Hm. often has *ἔται*, *ἔτο* for *νται*, *ντο* in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: *δαδαί-αται* (*δαίω* to divide), *βεβλή-ατο* (*βάλλω* to throw). Also in the Pr. Impf. of *κείμαι* to lie, *ἤμαι* to sit: *κέ-αται*, *εἴ-ατο*.—Hd. usually has *αται*, *ατο* in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of *μ*-forms; a preceding *α* or *η* becomes *ε*: *οἰκέ-αται* for *φικη-νται* (*οἰκέ-ω* to inhabit), *τιδέ-αται* for *τίδε-νται*, *ἰδυνέ-ατο* for *ἰδύνα-ντο* (*δύνα-μαι* to be able).—The endings *αται*, *ατο* do not occur after a connecting vowel. Such forms as *κηθ-έ-αται* for *κηθ-ο-νται* they care for, *ἐγεν-έ-ατο* for *ἐγέν-ο-ντο* they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus *μι, σι, τι*, the original forms, correspond to the personal stems *με, σε* (231), and the demonstrative stem *το* of the article.

The ending *σα* for *s* is found only in a few *μι*-forms: *ἔφη-σα ἰθὺς saidst*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending *μεσον*, for the middle first person dual, occurs only in Hom. Il. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

την is sometimes used for *τον* in the second person dual of the historical tenses.

c. The ending *σαν* is found in the Plup. Act. and Aor. Pass.; also in *μι*-forms: *ἐλέλυκε-σαν, ἐλύθη-σαν, ἐτίθε-σαν*.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The *Sub.* has the endings of the *principal* tenses: the *Opt.*, those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes *μι*: *λύοι-μι*; unless *ιη* is the mode-sign. In that case, the 1 Sing. has *νι*: *λυθῇ-ν*; and the 3 Plur. has *σαν*: *δοίη-σαν*, or *δοίε-ν*.

358. IMPERATIVE. The personal endings of the Impv. are

	<i>Active.</i>			<i>Middle.</i>		
S.	2. <i>σι</i>	3. <i>τω</i>		2. <i>σο</i>	3. <i>σθω</i>	
D.	" <i>τον</i>	" <i>των</i>		" <i>σθον</i>	" <i>σθων</i>	
P.	" <i>τε</i>	" <i>τωσαν</i>		" <i>σθε</i>	" <i>σθωσαν</i>	
		OR <i>ντων</i>			OR <i>σθων</i>	

359. INFINITIVE. The infinitive-endings are

Act. *ν* after *ει*, elsewhere *ναι*: *λύει-ν, λελυκέ-ναι, λυθῇ-ναι*.

Mid. *σθαι*: *λύσα-σθαι, λυθήσε-σθαι*.

357 D. In the Opt., Hm. and Hd. always have *ατο* for *ντο*: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the Sub. they always have *νται*: *γίγνων-νται*. In the 2 Sing. Sub., Hm. often has *σθα* for *s*: *ἔδελησθα* for *ἔδελης* (*ἔδέλω* to wish); rarely so in the Opt.: *κλαίοισθα* for *κλαίεις* (*κλαίω* to weep).

358 D. The endings *τωνσαν* and *σθωσαν* do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than *ντων* and *σθων*.

359 D. For *ν* or *ναι*, Hm. often has *μεναι* or *μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν* to send. Hm. never uses *μεν* after a long syllable or *ναι* after a short one: hence *στήμεναι* or *στήναι*, never *στήμεν*, *δαμήμεναι* or *δαμήναι* Aor. Pass. to be subdued, never *δαμήμεν*, *ἐστάμεναι* or *ἐστάμεν*, never *ἐστάναι*. Yet we have *λέναι* as well as *ἔμεναι*, *ἔμεν* to go.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: *λελυκέναι* for *λελυκέναι*.

360. PARTICIPLE. The participle-endings are

<i>Act. M. N.</i>	<i>ντ</i>	<i>F.</i>	(<i>ν</i>) <i>σα</i> : λύο-ντ-ι, λύσᾱ-(<i>ν</i>)σα-ν : but
<i>Perf. Act.</i>	<i>στ</i>		<i>ν</i> ια : λελυκ-ότ-ων, λελυκ-νῖα-ν.
<i>Mid.</i>	<i>μενο</i>	<i>μενᾱ</i>	λύό-μενο-ς, λυο-μένα-ς.

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings (*ν*)*σα*, *ν*ια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings *μι*, *σι*, *σι* are dropped after a vowel: λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λελυκ-ε-σι), λῦ-ε (for λυ-ε-σι).

But if the vowel belongs to the tense-stem, the endings are retained: τίσῃ-μι, δεικνῦ-σι, στάλη-σι. *μι* remains also in the Opt.: λυοί-μι.

For an exception in regard to *σι*, see 401 b. For *τι* in λύσι-τι, see 65 b.

362. 2. The personal ending (*ν*)*σι* and the participle-ending (*ν*)*σα* always drop *ν* before *σ*: the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings *σαι* and *σο*, after a vowel, drop *σ* (64); this is followed by contraction: thus λύσ-ῃ or λύσ-εἰ from λυσ-ε-(*σ*)αι, λύσ-ῃ from λυσ-ῃ-(*σ*)αι, ἐλύ-ου from ἐλυ-ε-(*σ*)ο, ἐλύσ-ω from ἐλυσ-α-(*σ*)ο, λυοί-ο from λυοί-(*σ*)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, *σ* is generally retained. τίσῃ-σαι or τίσῃ (τρίσι), ἴστα-σο or ἴστω; it is always so in the Perf. and Plup.: λέλυ-σαι, λέλυ-σο.

REM. a. From *ε*-(*σ*)αι are formed both *ῃ* and *εἰ*. Of these, *ῃ* is the usual form; but the Attic, especially the older Attic, has also *εἰ*: βούλομαι *to wish* and οἶμαι (οἶμαι) *to think* have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλάζω *to make a noise*). Cf. πεφρίκ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens *στ* to *ωτ* in the Pf. Par.: τεδνηῶτος, Att. τεδνηκόςτος (τενήσκω *to die*).

361 D. Hm. often retains *μι*, *σι* in the Sub.: ἐδέλωμι, ἐδέλῃσι (more correctly written ἐδέλῃσι) for ἐδέλω, ἐδέλῃ, *may wish*.

362 D. The Aeol. has *οισα* for *ουσα* and *αισα* for *ᾱσα* in the Fem. Par.: τρέφουσα *nourishing*, θρέψαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after *σ* is dropped, usually remain uncontracted: λύσαι, λύσαι, ἐλῶ, etc. Hd. contracts *ῃ* to *ῃ* and sometimes *εο* to *ευ*: 2 Sing. Sub. βούλῃ, Inv. βούλεο or βούλεν *wish*. Hm. contracts *εαι* to *εἰ* only in ἔψει *thou wilt see*.

Hm. sometimes drops *σ* in the Pf. Plup.: μέμνη-αι Lat. *meministi*, also contracted μέμνη. So in Hd., 2 Sing. Inv. μέμνε-ο, with *ε* for *η*.

364. 4. The *first aorist* system omits the endings in the 1 Sing. Ind. Act., the 2 Sing. Imv. Act. and Mid., and the Inf. Act.: *ἔλυσ-α* (for *ἔλυσ-α-ν*), *λύσ-ον* (for *λύσ-α-σι*), *λύσ-αι* (for *λύσ-α-σο*), *λύσ-αι* (for *λύσ-α-ναι*). The *ν* in *λύσον* is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λυσι-σθων*, *λύσασθε*.

Final *αι* and *οι* have the effect of *short* vowels on the accent (95 a): *λύονται*, *λύσαι*, *λυσισόμενοι*. But not so in the Opt.: *λύσαι*, *λελύκοι*.

For *contract* forms, the accent is determined by the rules in 98: hence *δοκῶ* (*δοκέ-ω*), *ἐλῶμεν* (*ἐλά-ομεν* from *ἐλαύνω*, 435, 2), *πесοῦμαι* (*πесέ-ομαι* from *πίπτω*, 449, 4), *διδῶμαι* (*διδό-ωμαι*), *λυζῶ*, *λυζῆς* (*λυζέ-ω*, *λυζέ-ης*).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Imv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: *λιπ-οῦ* contracted from *λιπ-έ-(σ)ο*.

b. in the following *active* forms: *εἰπ-έ εἰπ*, *ἐλθ-έ εἰπ*, *εὐρ-έ εἰπ*, *ιδ-έ εἰπ*, *λαβ-έ εἰπ*; but not in their compounds: *ἄπ-ειπε*.

REM. Of course, this exception has no reference to *μ*-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: *λιπ-εῖ-ν*, *λιπ-ώ-ν*, *λιπ-έ-σθαι*, *λιπ-ό-μενος*. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: *τιμήσας*, *τετιμήσας*, *τετιμημένος*. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in *ναι* accent the penult: *τιθέναι*, *λελυκέναι*, *λυζήναι*, *σταλήναι*.

364 D. In all tenses, *ν* of the 1 Sing. is dropped when *α* precedes: Hm. *ἦα* (orig. *ἦσαμ*, *ἦσαν*) *I was*, *ἦα* *I went*, *ἦκα* *I knew*. Only *ἐκτά-ν* *I killed*, where *α* belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: *ἀγείρεσθαι* (*ἀγείρω* to assemble), *ἐρεσθαι* (*εἶρωμαι* to ask), *ἐχθρεσθαι* (*ἐχθάνομαι* to be odious), *ἐγρεσθαι* (*ἐγείρω* to arouse).

b. In Hm., the Perf. *ἀλάλησθαι*, *ἀλαλήμενος* (*ἀλάλωμαι* to wander), *ἀκἀχησθαι*, *ἀκἀχήμενος* or *ἀκἀχήμενος* (*ἀκἀχνημαι* to be pained), *ἰσσύμενος* (*σεύω* to drive), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λελυκώς, λυθείς, σταλείς. This includes all third declension participles in *s*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Imv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τελείσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελείσαι	δηλώσαι
2 Sing. Imv. Mid.	πλίξαι	παῦσαι	τέλσαι	δῆλωσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπι-σχεῖς *hold on*, συνέκ-δος *give out together*, not ἐπισχεῖς, σύνεκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was present*, not ἀπηλθε, ἀφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὑπ-εῖκε Pres. Imv. *be yielding*, ἀν-εύρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, or

Present and Imperfect.

369. FORMATION of the tense-stem: see 325-33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύη, and λύε, see 361: for λύουσι and λύουσα, see 362: for the middle λύη, λύει, ελύου, λύοιο, and λύουν, see 363.—For the present system without connecting vowels (*μi-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279-81). The connecting vowels of the present system are contracted with a final *a*, *e*, *o*, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32-5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾶ, τιμ(ά-ου)ᾶ-σι, the uncontracted forms are τιμάει, τιμάουσι; the contract forms, τιμᾶ, τιμᾶσι.

§70 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in *aw* are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract *ω* becomes *ωω*, or (after a long syllable, 28 D) *ωω*:

ὄρω, from *ὄρᾱω*, *ὄρῶ* to see; *ὄρομαι*, from *ὄρομαι*, *ὄρῶμι*;
ὄρώσι, “ *ὄρῶνσι*, *ὄρῶσι*; *μενοινῶω*, “ *μενοινῶω*, *μενοινῶω* to long;
ὄρῶντες, “ *ὄρῶντες*, *ὄρῶντες*; *ἡβῶωσα*, “ *ἡβῶωσα*, *ἡβῶωσα* being young

Under like circumstances, a contract *α* becomes *ᾶᾶ* or *ᾷᾷ*:

ὄρᾶα, from *ὄρᾶει*, *ὄρᾶ*; *μνᾶσσαι*, from *μνᾶσσαι*, *μνᾶσσαι* to woo
ὄρᾶσθε, “ *ὄρᾶσθε*, *ὄρᾶσθε*; (the syll. before *μνα* is long by position).

ωω becomes *ωω*, when the latter syllable will not be made short by it: *ἡβῶοντες*, *ἡβῶοιμι*. The duplicate form has the accent of the uncontracted form. It is only used where the second of the two syllables contracted was long: thus we do not find *ὄρῶμεν* for *ὄρῶμεν*, *ὄρῶμεν*.

ἔω to permit has only the duplication of *α*, but often lengthens *ε* before *ω* to *ει*: *ἔωσι*, *ἔωσι*. Irreg. forms are *μνωόμενος* (*μνωόμενος*), *γελῶντες* (*γελῶντες* laughing), *ναυεῶνσα* (*ναυεῶνσα* inhabiting), *χρεῶμενος* (*χρεῶμενος* using).

ω is sometimes changed to *εο* without contraction in the Impf. Act.: *ἦντεον* (*ἦντεον* to encounter), *δοκλέωμεν* (*δοκλέωμεν* to trouble).

b. Verbs in *ew* are commonly uncontracted, but sometimes *εε*, *ει* go into *ει*; *εο*, *εου*, into *ευ*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελεύσι*, *τελείται*, *τελεύμενος*. *εο* may unite by Synizesis: *ἐδρήνεον* they were mourning, as three syllables. In the 2 Sing. Mid. *ἔ-ε-αι*, *ἔ-ε-ο* may become *εἶαι*, *εἶο*, by contraction of *εε*, or *εἶαι*, *εἶο*, by rejection of one *ε*: *μυδεῖαι* or *μυδεῖαι*, for *μυδέ-ε-αι* thou sayest. The final *ε* of the stem is sometimes lengthened to *ει*: *νεκείω* for *νεκείω* to quarrel, *ἐτελέετο* from *τελέω* to complete.

c. Verbs in *ow* are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in *α* (see *a* above): *ἀρόωσι* (as if for *αρα-ουσι*, *ἀρῶω* to plough), *δηῖδωμεν* (as if for *δηῖα-οιμεν*, *δηῖδω* to treat as an enemy), *ὑπνώοντας* (as if for *ὑπνα-οντας*, *ὑπνώω* to sleep).

Usage of Herodotus. d. Verbs in *aw* commonly change *α* before *ο*, *ου*, *ω*, to *ε*: *τιμέονται*, *τιμέμενος*, *τιμέουσι*, *τιμέω*, *τιμέωμεθα* (the first three are often less correctly written *τιμέωνται*, *τιμέόμενος*, *τιμέωσι*).—*εο* rarely goes into *ευ*: *ἐτίμευν*, Att. *ἐτίμων*). In their other forms, they contract *α* with the following vowel as in Att.: *τιμᾶς*, *τιμᾶτε*, *τιμᾶμεν*, *τιμᾶσθαι*; so also 2 Sing. Mid., Imp. *τιμῶ*, Impf. *ἐτιμῶ*, from (ε)τιμα-ε-(σ)ο.

e. Verbs in *ew* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλέει*, *φιλέομαι*, *φιλέομαι* or *φιλεῖμαι*, *φιλέουσι* or *φιλεῖσι*. But *δεῖ* it is necessary and its Inf. *δεῖν* are usually contracted. Instead of 2 Sing. Mid. *φιλέ-ε-αι*, *φιλέ-ε-ο*, *ἐφιλέ-ε-ο*, we find forms with only one *ε*, *φιλέαι*, *φιλέο*, *ἐφιλέο*; but these are of doubtful correctness.

f. Verbs in *ow* are contracted as in Att., but sometimes have *ευ* instead of *ου*: *δηλῶ*, *δηλοῖ*, *δηλῶμαι*, *δηλοῖμην*, *δηλοῦσι* or *δηλεῖσι*, *ἐδῆλου* or *ἐδῆλεν*.

Doric Contraction. g. The Dor. contracts *α* with *ο*, *ω* (not in the ultima) to *ᾶ* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *η*, to *η*, *η*, instead of *α*, *α*: *πεινᾶ-με* (for *πεινᾶμεν*), *πεινᾶντι* (for *πεινᾶσι*), *ὀρήτε* (for *ὀράτε*), *ὀρῶ* (for *ὀρᾶ*), *ὀρῶν* (for *ὀρᾶν*). The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Dor.

§71. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally *ε*, not *ει* 352 d): hence for *ἀ-ειν*, *δ-ειν*, the contract forms are not *ᾶν*, *οῖν*, but *ᾶρ*, *οῦν* (as if from *ἀεν*, *δεν*).

b. Stems of one syllable in ϵ admit only the contraction into $\epsilon\iota$. Wherever contraction would result in any other sound, the uncontracted form is used. Thus $\pi\lambda\epsilon\text{-}\omega$ to sail makes in the Pres. Ind. $\pi\lambda\epsilon\text{-}\omega$, $\pi\lambda\epsilon\iota\varsigma$, $\pi\lambda\epsilon\iota$, Du. $\pi\lambda\epsilon\iota\tau\omicron\nu$, Pl. $\pi\lambda\epsilon\text{-}\omicron\mu\epsilon\nu$, $\pi\lambda\epsilon\iota\tau\epsilon$, $\pi\lambda\epsilon\text{-}\omicron\upsilon\varsigma\iota$. Except $\delta\epsilon\text{-}\omega$ to bind, which makes $\tau\omicron$ $\delta\omicron\upsilon\nu$ (for $\delta\epsilon\text{-}\omicron\nu$), $\delta\omicron\upsilon\mu\alpha\iota$ (for $\delta\epsilon\text{-}\omicron\mu\alpha\iota$), etc., and is thus distinguished from $\delta\epsilon\text{-}\omega$ to want, require, which follows the rule, making $\delta\epsilon\iota$ it is necessary, but $\tau\omicron$ $\delta\epsilon\text{-}\omicron\nu$ the requisite.

c. A few stems in α take η instead of α in the contract forms: $\zeta\alpha\text{-}\omega$ to live, $\zeta\eta\varsigma$ (not $\zeta\alpha\varsigma$), $\zeta\eta$, $\zeta\eta\tau\epsilon$, $\zeta\eta\nu$, etc. (cf. 370 D g). So also $\pi\epsilon\iota\nu\alpha\text{-}\omega$ to hunger, $\delta\iota\psi\alpha\text{-}\omega$ to thirst, $\kappa\nu\alpha\text{-}\omega$ to scratch, $\sigma\mu\alpha\text{-}\omega$ to wash, $\psi\alpha\text{-}\omega$ to rub, and $\chi\rho\alpha\text{-}\omicron\mu\alpha\iota$ to use.

d. $\rho\acute{\iota}\gamma\delta\text{-}\omega$ to be cold has ω and φ in contract forms, instead of $\omicron\upsilon$ and $\omicron\iota$: Inf. $\rho\acute{\iota}\gamma\delta\omega\nu$, Opt. $\rho\acute{\iota}\gamma\delta\eta\nu$.

e. $\lambda\omicron\upsilon\text{-}\omega$ to bathe sometimes drops υ (39), and is then contracted as a verb in $\omicron\omega$: $\epsilon\lambda\omicron\nu$ for $\epsilon\lambda\omicron(\upsilon)\text{-}\epsilon$, $\lambda\omicron\upsilon\mu\alpha\iota$ for $\lambda\omicron(\upsilon)\text{-}\omicron\mu\alpha\iota$, etc.

FUTURE SYSTEM, or

Future Active and Middle.

372. The future active and middle adds σ to the stem, and has the inflection of the present. (*Paradigm*, 271.)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with σ , forming ψ or ξ : a lingual mute is dropped before σ (47).

$\kappa\omicron\pi\tau\omega$ ($\kappa\omicron\pi$) to cut	$\kappa\omicron\psi\omega$	$\tau\acute{\alpha}\sigma\sigma\omega$ ($\tau\alpha\gamma$) to arrange	$\tau\acute{\alpha}\omega$
$\beta\lambda\acute{\alpha}\pi\tau\omega$ ($\beta\lambda\alpha\beta$) to hurt	$\beta\lambda\acute{\alpha}\psi\omega$	$\delta\acute{\rho}\upsilon\sigma\sigma\omega$ ($\sigma\rho\upsilon\chi$) to dig	$\delta\acute{\rho}\upsilon\omega$
$\gamma\rho\acute{\alpha}\phi\text{-}\omega$ to write	$\gamma\rho\acute{\alpha}\psi\omega$	$\phi\rho\acute{\alpha}\zeta\omega$ ($\phi\rho\alpha\delta$) to tell	$\phi\rho\acute{\alpha}\sigma\omega$
$\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ to twist	$\pi\lambda\acute{\epsilon}\xi\omega$	$\sigma\pi\acute{\epsilon}\nu\delta\text{-}\omega$ to pour	$\sigma\pi\acute{\epsilon}\iota\omega$ (49)

For $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to nourish, $\tau\rho\acute{\epsilon}\psi\omega$, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before σ (335).

$\epsilon\acute{\alpha}\text{-}\omega$ to permit	$\epsilon\acute{\alpha}\sigma\omega$	$\pi\omicron\iota\acute{\epsilon}\text{-}\omega$ to make	$\pi\omicron\iota\acute{\eta}\sigma\omega$
$\tau\iota\mu\acute{\alpha}\text{-}\omega$ to honor	$\tau\iota\mu\acute{\eta}\sigma\omega$	$\delta\omicron\upsilon\lambda\acute{\omicron}\text{-}\omega$ to enslave	$\delta\omicron\upsilon\lambda\acute{\omega}\sigma\omega$

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. $\delta\rho\eta\alpha\iota$ with irreg. accent for $\delta\rho\acute{\alpha}\text{-}\epsilon\text{-}\alpha\iota$. Before $\tau\eta\nu$ of the 3 Du., Hm. contracts $\alpha\epsilon$, $\epsilon\epsilon$, to η : $\pi\rho\omicron\sigma\alpha\nu\theta\eta\tau\eta\nu$ ($\pi\rho\omicron\sigma\alpha\nu\theta\acute{\alpha}\omega$ to address), $\sigma\upsilon\nu\alpha\nu\theta\eta\tau\eta\nu$ ($\sigma\upsilon\nu\alpha\nu\theta\acute{\alpha}\omega$ to meet together), $\acute{\alpha}\pi\epsilon\iota\lambda\eta\tau\eta\nu$ ($\acute{\alpha}\pi\epsilon\iota\lambda\acute{\epsilon}\omega$ to threaten). So, before $\mu\epsilon\nu\alpha\iota$ in the Inf.: $\pi\epsilon\upsilon\eta\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\upsilon\acute{\nu}\omega$ to hunger), $\pi\epsilon\nu\delta\eta\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\nu\delta\acute{\epsilon}\omega$ to pour), $\pi\omicron\delta\eta\mu\epsilon\nu\alpha\iota$ ($\pi\omicron\delta\acute{\epsilon}\omega$ to miss), $\phi\omicron\rho\eta\mu\epsilon\nu\alpha\iota$ and more irregularly $\phi\omicron\rho\eta\eta\alpha\iota$ ($\phi\omicron\rho\acute{\epsilon}\omega$ to bear).

Hd. seldom, if ever, contracts $\alpha\epsilon$, $\alpha\epsilon\iota$, to η , η : $\chi\rho\acute{\alpha}\sigma\theta\alpha\iota$ to use, not $\chi\rho\acute{\eta}\sigma\theta\alpha\iota$.

e. Hm. has Impf. $\lambda\acute{\omicron}\epsilon$ uncontracted for $\epsilon\lambda\omicron(\upsilon)\text{-}\epsilon$; and, with ϵ added to the stem, $\lambda\acute{\omicron}\epsilon\omicron\nu$ for $\epsilon\lambda\omicron(\upsilon)\text{-}\omicron\nu$. In the Aor. he has $\epsilon\lambda\omicron\nu\sigma\alpha$ and $\epsilon\lambda\acute{\omicron}\epsilon\sigma\sigma\alpha$.

372 D. a. For Fut. in $\xi\omega$ from Pres. in $\zeta\omega$, frequent in Hm., see 328 D b.

b. For lengthened forms of $\acute{\alpha}$, Dor. $\tau\iota\mu\acute{\alpha}\sigma\omega$, Ion. $\acute{\iota}\eta\sigma\omicron\mu\alpha\iota$, $\pi\epsilon\iota\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$, see 335 D. For σ doubled in Hm. after a short vowel ($\acute{\alpha}\nu\acute{\iota}\sigma\sigma\omega$), see 344 D.

c. *Verbs of the second class* have the lengthened' stem in the Fut. *πείσω* (πίσ) *to persuade*, *πείσω* (not πίσω); *πνέω* (πνύ) *to breathe*, *πνεύσω* (not πνύσμαι).

373. *Liquid Verbs* take *ε* instead of *σ* in the future (345); *ε* is contracted with the connecting vowels, as in the Pres. of *φιλέω*: *φαίνω* (φᾶν) *to show*, *φανέ-ω*, contracted *φανῶ*. (*Paradigm*, 282.)

Exc. *κἄλλω* (κελ) *to drive* and *κυρέω* (κυρ) *to fall in with* make *κἔλσω*, *κύρσω*, with *σ*.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in *εω* drop *σ* in the future, and contract: *τελέ-ω* *to complete*, *τελέσω*, *τελέ-ω*, *τελῶ*, 1 P. *τελοῦμεν*, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in *αδ* (Pres. *αζω*) sometimes do the same: *βιβάζω* *to cause to go*, *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ελαύνω* (ελα) *to drive*, *ελά(σ)ω*, *ελῶ*, *ελάς*, *ελά*, etc.

376. 3. Mute stems in *ιδ* (Pres. *ιζω*), after dropping *σ*, insert *ε* and then contract: *κομίζω* (κομιδ) *to convey*, *κομίσω*, *κομι-έ-ω*, *κομιῶ*, 1 P. *κομοῦμεν*, etc., Fut. Mid. *κομοῦμαι*. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take *σε* instead of *σ*, contracting *ε* with the connecting vowel: *πνέ-ω* (πνύ, πνευ) *to breathe*, *πνευσέ-ομαι*, *πνευσοῦμαι* (also *πνεύσομαι*); *πλέ-ω* (πλύ, πλεν) *to sail*, *πλευσέ-ομαι* (also *πλεύσομαι*); *φεύγ-ω* (φύγ) *to flee*, *φευξέ-ομαι* (also *φεύξομαι*). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: *χέω* (χύ) *to pour*, Fut. *χέω*, Mid. *χέομαι*. So the irregular futures *ἔδομαι* *shall eat* (450, 3), *πίομαι* *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: *ἀκούω* *to hear*, *ᾄδω* *to*

373 D. The Fut. in *εω* has in the dialects the same forms, contracted and uncontracted, as the Pres. in *εω* (370 D b, e).

For poetic Fut. in *σω* from other liquid verbs, see 345 D.

375 D. The Fut. in *αω* has in Hm. the same variety of forms as the Pres. in *αω* (370 D a): thus *ἐλόω*, *ἐλάς*, *ἐλάξ*. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is *σε* instead of *σ*: *ε* is contracted with the following vowel: *λυσῶ* (for *λυ-σέ-ω*), *λυσείς*, *λυσεί*, *λυσείτον*, *λυσεύμεν*, *λυσείτε*, *λυσεύντι*; Mid. *λυσέομαι* (for *λυ-σέ-ομαι*), *λυσῆ*, *λυσείται*, etc., *λυσείσθαι*, *λυσεύμενος*.

378 D. Similarly, Hm. has Fut. *βέλομαι* or *βέομαι* (39 a) *shall live* connected with *βίω* *to live*, *δῆω* *shall find* connected with 2 Aor. Pass. *ἐ-δδ-ην* *learned*, *κέω* or *κέω* (39 a) *shall lie* from *κεῖμαι*.—Hm. sometimes omits *σ* of the Fut. after *υ*: *ἔρνω* Fut. of *ἐρύω* *to draw*.

sing, ἀπαντᾷ *to meet*, ἀπολαύω *to enjoy*, βαδίζω (Fut. βαδιοῦμαι) *to walk*, βοᾷω *to cry*, γελᾷω *to laugh*, οἰμῶζω *to wail*, σιγᾷω and σιωπᾷω *to be silent* σπουδάζω *to be busy*.

FIRST AORIST SYSTEM, or

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is *a* throughout: for ἔλυσε, λύσον, λύσαι (Inf. Act., and Imp. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύση, λύσαιο, see 363. For the optative forms εἰας, εἰε, εἰαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 e.

381. FORMATION. The first aorist active and middle adds *σ* to the stem.

The *future* and *first aorist* systems, when formed with *σ*, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπ-τω	ἔκοψα	τάσσω (ταγ)	ἔταξα	εἰά-ω	εἶδα
βλάπτω	ἔβλαψα	δρύσσω (ορυχ)	ᾠρυξα	τιμά-ω	ἐτίμησα
γράφω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκω	ἔπλεξα	σπένδ-ω	ἔσπεισα	δουλό-ω	ἐδούλωσά
τρέφω	ἔτρεψα	πείθω (πιθ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χίω *to pour* makes ἔχεα (for ἐχευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα said (450, 8), ἤρεγα (450, 6).

For three aorists in *κα*, ἔζηκα from τίσημι (ζε) *to put*, ἔδωκα from δίδωμι (δο) *to give*, ἔηκα from ἵημι (εἰ) *to send*, see 402.

382. *Liquid Verbs*. These reject *σ* in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾶν), ἔφηνα (for ἐφανσα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἶρω (*ap*) *to raise* and ἄλλομαι (*al*) *to leap* make ἄρ and ἄλ in the 1 Aor., except in the Ind., which has *η* on account of the augment: ἤρα, ἤλᾶμην, but ἄρας, ἀλάμενος.

b. A few other verbs have *a* where the rule (335) requires *η*: κερδαίνω *to gain*, ἐκέρδαναι; ὀργαίνω *to enrage*, ὠργᾶναι;—or, on the contrary, have *η* after *ρ*, instead of *a*: τετραίνω *to do* τ, ἐτέτρηνα.

380 D. For 1 Aor. in Hm. with *ε* and *ε*, like the 2 Aor., see 349 D.

381 D. For *σ* doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλδεσσα=ἔλουσα from λούω *to bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχενα. Similarly, Hm. makes 1 Aor. ἔκη-α (also written ἐκεία) Att. ἔκανσα from καίω (καυ) *to burn*, ἔσσενα from σεύω (συ) *to drive*, ἤλεδμην and ἤλενδμην from ἁλέομαι or ἁλεύομαι *to anoint*, and the defective Aor. δέατο seemed (connected perhaps with ἐδάην *learned*).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in *σα* from some liquid verbs (345 D).—Hm. ὤφειλα for ὤφειλα from ὀφέλλω *to increase* (345 D).

SECOND AORIST SYSTEM, or

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of *ε* to *α* in the 2 Aor., see 334 a. For the accent of the 2 Sing. Imv., the Inf. and Par., see 366-7 a. For the second aorist system without connecting vowels (*μi-form*), see 399 ff.

384. "Αγ-ω to lead has in the 2 Aor. a reduplicated stem (332): ἡγαγον, ἀγαγ-ειν. Syncopated stems (339) are seen in ἐ-πτ-όμην (πέτ-ομαι to fly), ἐ-σχ-ον (for ε-σεχ-ον, Pr. ἔχω to have), ἐ-σπ-όμην (for ε-σεπ-ομην, Pr. ἔπομαι to follow), ἤλθον (for ἤλυθ-ον Hm., Pr. ἔρχομαι to come), and some others: ἤνεγκον (for ἤνεκ-ον, Pr. φέρω to bear) has both reduplication and syncope.—For τρώγω to gnaw, 2 Aor. ἔτρωγον, see 334 d.

PERFECT ACTIVE SYSTEMS, or

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigms*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350-1. For the older Attic *η* in the 1, 3 Sing. of the Plup., see 351 a. For *σαν* in the 3 Pl. Plup., see 356 c. For the forms λέλυκα and λέλυκε, see 361. For the accent of the Inf. and Par., see 367 c, d.

383 D. In Hm., a few stems which end in a mute after *ρ*, suffer transposition as well as variation of vowel in the 2 Aor.: δέρκ-ομαι to see, ἔδρακον, πέρδ-ω to destroy, ἔπρᾶδον.

For Ion. εἰν instead of εἶν in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: ἐ-πέφραδ-ον (φράζω to declare), πέπειδ-ον (πειθω to persuade), τεταρπ-όμην (τέρπω to delight), πεφιδ-έσθαι (φείδομαι to spare), etc.—ἡρᾶρ-ον (st. ap, Pr. ἀρᾶρισκω to fit), ὄρρον-ον (ὄρνυμι to rouse).—Reduplicated and syncopated are ἐ-κεκλ-όμην (κέλλ-ομαι to command), ἡλαλκ-ον (st. αλεκ, Pr. ἀλέξω to ward off). Not used in the Pres. are πέφν-ον (st. φεν) killed, τέτμ-ον (st. τεμ) came up to, τετᾶγ-ών (st. τανγ, Lat. tango) taking hold of.—Two verbs, ἐρύκ-ω to draw, ἐνίπ-τω to chide, reduplicate the final consonant of the stem, with *α* as a connective: ἡρύκ-ακ-ον, ἡνίπ-απ-ον (also ἐνένιπ-ον).

Of syncopated stems, Hm. has also ἐγγ-όμην awake (found even in Att., from ἐγείρω st. εγερ), ἀγγ-όμενοι assembled (Inf. ἀγγρ-έσθαι 367 D, Pr. ἀγείρω), ἐ-πλ-όμην (πέλ-ομαι to be).

385 D. For Dor. *ω*, *εις*, *ει*, instead of *α*, *ας*, *ε*, in the Sing. of the Pf. Ind., see 350 D.—For Dor. *ειν* instead of *εναι* in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. *ω* instead of *ο* in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μ-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv. is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of *εἰμι* to be: thus λελευκῶς ἴσσι, ἔστω, etc. Even the Sub. and Opt. are quite generally made in this way: thus λελευκῶς ᾔδ, λελευκῶς εἴην, instead of λελεύκω, λελεύκοιμι, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add *κ* to the reduplicated stem. (*Paradigm, 273.*)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before *κ*: κομίζω (κομιδ) to convey, κεκόμικα.

The pure verb ἀκούω to hear has the 2 Perf. ἀκήκοα (321), 2 Plup. ἤκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

εἶ-ω	εἶᾱκα	ποιέ-ω	πεποίηκα	πεῖ-ω (πιῖ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνῶ)	πέπνευκα

c. Liquid stems of one syllable change *ε* to *α* (334 a): στεῖλλω (στελ) to send, ἔσταλκα, φθείρω (φθερ) to destroy, ἐφθαρκα.

ν is rejected in a few verbs: κρίνω (κρίν) to distinguish, κέκρικα, τείνω (τεν) to extend, τέτακα, etc. (433). If not rejected, it must be changed to *γ* nasal: φαίνω (φαν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) to throw, βέ-βλη-κα, κάμ-νω to be weary, κέ-κμη-κα.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem.

(*Paradigm, 277.*)

a. Vowel-Changes. *ε* in the stem becomes *ο* in the 2 Perf. (334 a): στρέφ-ω to turn, ἔστροφα, τίκτω (τεκ) to bring forth, τέτοκα.

Verbs of the second class have the lengthened stem, but change *ει* to *οι* (334 b): τήκ-ω (τακ) to melt, τέτηκα, λείπ-ω (λιπ) to leave, λέλοιπα, φεύγ-ω (φύγ) to flee, πέφευγα.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: πεφύ-ασσι Att. πεφύκασσι (φύ-ω to produce), κεκμη-ώς Att. κεκμηκώς (κάμ-νω to be weary), ρετιη-ώς troubled (defective, used only in this form and in Pf. Mid. τετιημαι, Par. τετιημένος troubled).

387 D. a. In Hm., the Fem. Par. sometimes has *ᾱ* when other forms of the perfect have *η* (338 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (κράγ) *to cry*, κείραγα, ἀγ-νυμι *to break*, εἶαγα, λαγχάνω (λάχ) *to obtain by lot*, εἴληχα, φαίνω (φᾶν), πέφηνα.

But the stem-vowel remains short,—1. After the Attic reduplication (321): ἀλείφω (αλιφ) *to anoint*, ἀλήλιφα.—2. In some instances, before a rough mute: γράφ-ω *to write*, γέγραφα, τάσσω (ταγ) *to arrange*, τέταχα.

For ἔρρωγα from ῥήγνυμι (ῥαγ) *to break*, and εἶωσα *am accustomed* from st. εῖω or ηῖω, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) *to steal*, κέκλοφα, ἀλλάσσω (αλλάγ) *to exchange*, ἥλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πράγ) *to do*, πέπρωγα intransitive, *am doing* (succeeding, well or ill), πέπρωχα transitive, *have done*; ἀν-οίγ-ω *to open*, ἀνέωγα intrans. *am open*, ἀνέωχα trans. *have opened*.

PERFECT MIDDLE SYSTEM, OR

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm*, 274.)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἰά-ω	εἶμαι	δουλό-ω	δεδούλωμαι	στελλω (στέλ)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείθω (πίθ)	πέπεισμαι	φθεῖρω (φθερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλύ)	πέπλευσμαι	βάλλω (βαλ)	βέβλημαι

Further, the verbs τρέφ-ω *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn*, change ε to α: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέ-ω *to complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (55): τε-τέλε-σαι, ἔτε-τέλε-σθε. (*Paradigm*, 284.)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔσπα-σ-μαι (not ε-σπη-μαι) from σπά-ω *to draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλεί-ω *to close*, κέκλεισμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ο (Hd.), see 363 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject ν in the Perf. Act. (386 c), reject it also in the Perf. Mid.: $\acute{\kappa}\acute{\epsilon}\kappa\rho\acute{\iota}\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\alpha\mu\alpha\iota$. If not rejected, it becomes σ when the ending begins with μ (51): $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\alpha\nu$), $\pi\acute{\iota}\phi\alpha\sigma\mu\alpha\iota$;—but sometimes it becomes μ : $\delta\acute{\xi}\upsilon\nu\omega$ to *sharpen*, $\acute{\omega}\xi\upsilon\mu\alpha\iota$. Before other endings, it remains unchanged: $\pi\acute{\iota}\phi\alpha\nu\sigma\alpha\iota$ (51), $\acute{\omega}\xi\upsilon\nu\tau\alpha\iota$.

b. When $\mu\mu$ or $\gamma\gamma$ would be brought before μ , the first consonant is rejected: $\pi\acute{\epsilon}\mu\mu\omega$ to *send*, $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$ (for $\pi\epsilon\pi\epsilon\mu\mu\mu\alpha\iota$), $\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$ to *con- vict*, $\epsilon\lambda\text{-}\eta\lambda\epsilon\gamma\mu\alpha\iota$ (for $\epsilon\lambda\text{-}\eta\lambda\epsilon\gamma\gamma\mu\alpha\iota$).

c. $\sigma\pi\acute{\epsilon}\nu\delta\omega$ to *pour* makes $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$ (for $\epsilon\sigma\pi\epsilon\nu\sigma\mu\alpha\iota$, for $\epsilon\sigma\pi\epsilon\nu\delta\mu\alpha\iota$).

392. *Third Person Plural of the Indicative.* The endings $\nu\tau\alpha\iota$, $\nu\tau\omicron$ can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb $\epsilon\iota\sigma\acute{\iota}$ *they are* for the perfect, and $\eta\sigma\alpha\nu$ *they were* for the pluperfect. See 284.

REM. a. The Ionic endings $\acute{\alpha}\tau\alpha\iota$, $\acute{\alpha}\tau\omicron$ (before which, π , β , κ , γ are aspirated) sometimes appear in Attic, after a consonant: $\tau\epsilon\tau\acute{\alpha}\chi\alpha\tau\alpha\iota$, $\acute{\epsilon}\tau\epsilon\tau\acute{\alpha}\chi\alpha\tau\omicron$, for $\tau\epsilon\tau\alpha\gamma\mu\acute{\epsilon}\nu\omicron\iota$ $\epsilon\iota\sigma\acute{\iota}$, $\eta\sigma\alpha\nu$, from $\tau\acute{\alpha}\sigma\sigma\omega$ ($\tau\alpha\gamma$) to *arrange*.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of $\epsilon\iota\mu\acute{\iota}$ to *be*. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$ to *acquire*, Perf. $\acute{\kappa}\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ *possess*, Sub. $\kappa\epsilon\kappa\tau\acute{\omega}\mu\alpha\iota$, $\kappa\epsilon\kappa\tau\eta$, $\kappa\epsilon\kappa\tau\eta\tau\alpha\iota$ (contracted from $\kappa\epsilon\kappa\tau\eta\omega\mu\alpha\iota$, etc.), Opt. $\kappa\epsilon\kappa\tau\acute{\omega}\mu\eta\nu$, $\kappa\epsilon\kappa\tau\acute{\omega}$, $\kappa\epsilon\kappa\tau\acute{\omega}\tau\omicron$ (from $\kappa\epsilon\kappa\tau\eta\omicron\mu\eta\nu$, etc.), or $\kappa\epsilon\kappa\tau\eta\mu\eta\nu$, $\kappa\epsilon\kappa\tau\eta\omicron$, $\kappa\epsilon\kappa\tau\eta\tau\omicron$ (from $\kappa\epsilon\kappa\tau\eta\iota\mu\eta\nu$, etc., without connecting vowel). So $\mu\acute{\iota}\mu\eta\sigma\kappa\omega$ ($\mu\upsilon\alpha$) to *remember*, Perf. $\mu\acute{\epsilon}\mu\eta\eta\mu\alpha\iota$ *remember*.

394. *FUTURE PERFECT.* The future perfect adds σ to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of $\acute{\alpha}\tau\alpha\iota$, $\acute{\alpha}\tau\omicron$ is much more common in Hm. and Hd., see 355 D e. Hm. has $\tau\epsilon\tau\epsilon\tau\chi\text{-}\acute{\alpha}\tau\alpha\iota$, $\acute{\alpha}\tau\omicron$ (1 S. $\tau\epsilon\tau\upsilon\gamma\mu\alpha\iota$, $\tau\epsilon\tau\chi\omega$ to *make*) with $\epsilon\nu$ for υ , $\epsilon\pi\eta\rho\acute{\epsilon}\delta\text{-}\acute{\alpha}\tau\omicron$ (1 S. $\epsilon\pi\eta\rho\epsilon\lambda\acute{\alpha}\mu\eta\nu$, $\epsilon\pi\epsilon\acute{\iota}\delta\omega$ to *support*) with ϵ for $\epsilon\iota$,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts δ in $\acute{\alpha}\kappa\text{-}\eta\chi\acute{\epsilon}\text{-}\delta\text{-}\acute{\alpha}\tau\alpha\iota$ (Par. $\acute{\alpha}\kappa\text{-}\eta\chi\acute{\epsilon}\text{-}\mu\epsilon\nu\omicron\varsigma$ *pained*), $\epsilon\lambda\text{-}\eta\lambda\acute{\epsilon}\text{-}\delta\text{-}\acute{\alpha}\tau\omicron$ (for $\epsilon\lambda\text{-}\eta\lambda\alpha\text{-}\delta\text{-}\acute{\alpha}\tau\omicron$, st. $\epsilon\lambda\alpha$, Pr. $\epsilon\lambda\acute{\alpha}\nu\upsilon\omega$ to *drive*). In $\epsilon\beta\acute{\rho}\delta\delta\acute{\alpha}\tau\alpha\iota$ ($\beta\alpha\acute{\iota}\nu\omega$ to *sprinkle*), $\beta\alpha\delta$ appears to be the primitive stem, cf. Aor. $\beta\acute{\alpha}\sigma\sigma\alpha\tau\epsilon$. And δ belongs to the stem in Hd. $\pi\alpha\rho\text{-}\epsilon\sigma\kappa\epsilon\nu\delta\text{-}\acute{\alpha}\tau\alpha\iota$ ($\pi\alpha\rho\alpha\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ to *prepare*), and like forms from verbs in $\zeta\omega$. In $\acute{\alpha}\pi\text{-}\iota\kappa\text{-}\acute{\alpha}\tau\alpha\iota$, $\acute{\alpha}\tau\omicron$ (Hd.) = Att. $\acute{\alpha}\phi\rho\gamma\mu\acute{\epsilon}\nu\omicron\iota$ $\epsilon\iota\sigma\acute{\iota}$, $\eta\sigma\alpha\nu$, κ is not changed to χ .

393 D. Hm. has Sub. 1 P. $\mu\epsilon\mu\acute{\omega}\mu\epsilon\delta\alpha$ (Hd. $\mu\epsilon\mu\epsilon\acute{\omega}\mu\epsilon\delta\alpha$), Opt. $\mu\epsilon\mu\eta\eta\mu\eta\nu$, § S. $\mu\epsilon\mu\acute{\epsilon}\mu\epsilon\tau\omicron$ ($\epsilon\phi$ for $\eta\omicron\iota$, $\acute{\alpha}\omicron\iota$, 26); also Opt. 3 P. $\lambda\epsilon\lambda\upsilon\tau\omicron$ (for $\lambda\epsilon\lambda\upsilon\text{-}\iota\text{-}\nu\tau\omicron$, 33).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have βεβλήσονται, τετεμήσονται, from βάλ-λω to *throw*, τέμ-νω to *cut*, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding σ to the stem of the 1 Perf.: ἵστημι (στα) to *set*, 1 Perf. ἵστη-α *stand*, Fut. Perf. ἵσθή-ω *shall stand*; ζνῆσκα (ζάν) to *die*, τέζνηκ-α *am dead*, τεζνήξ-ω *shall be dead*.

PASSIVE SYSTEMS, or

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes 3ε, the second aorist ε. These become 3η and η before a single consonant.—The passive future annexes σ to the tense-stem of the corresponding aorist (344). Thus the first future adds 3ησ, the second future ησ, to the verb-stem.

INFLECTION (*Paradigma*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the μι-forms. For the contraction of ε with the mode-signs of the Sub. and Opt., see 343. For σαι in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending τι instead of 3ι in the 1 Aor. Impv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. *Remarks on the First Passive System.*

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of ν from liquid stems (391 a), and the addition of σ to vowel-stems (390).

εά-ω	εἰδῶ	πείθω (πιθ)	ἐπείσσω	βάλ-λω	ἐβλήσω
τιμά-ω	ἐτιμῶ	πλέω (πλυ)	ἐπλεύσω	σπά-ω	ἐσπάσω
ποιέ-ω	ἐποιῶ	τείνω (τεν)	ἐτάσσω	τελέ-ω	ἐτελέσω
δουλό-ω	ἐδουλώσω	κρίνω (κριν)	ἐκρίσω	ἀκού-ω	ἠκούσω

395 D. Hm. ν for σαι in 3 P. Aor. Ind., see 355 D c:—the passive-sign ε lengthened to ει (or η) in the uncontracted 2 Aor. Sub., see 343 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—μεναι for ναι in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts εη to η, but leaves εω uncontracted: λυθεω, λυθῆς, λυθῆ, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in δαήσομαι (2 Aor. Pass. ἐδάην *learned*), μνήσομαι (μνή-νυμι to *mix*).

396 D. Hm. adds ν before 3 to some vowel-stems: ἰδρύ-ν-σθην *became seated* (ἰδρύ-ω), ἀμ-πνύ-ν-σθην *revived* (st. πνύ, πνέω to *breathe*). In φάειν-σθην (φαίλω to *shine*, = φαίνω) he changes φαιεν to φασαν (cf. 370 D a).

But *στρέφω*, *τρέπω*, and *τρέφω* (389) have *ε* in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before *ς*, a labial or palatal mute (*π, β, κ, γ*) becomes rough (*φ, χ*): a lingual mute (*τ, δ, ζ*) becomes *σ*: see 44-5, and *Paradigms*, 284.

For *ἐστρέφην*, etc., see 66 d. For *ἐτρέψην*, *ἐτύσην*, see 65 c.

397. Remarks on the Second Passive System.

a. The verb-stem is only modified by variation of *ε* to *α* (383): *στέλλω* to *send*, *ἐστάλην*.

But *πλήσσω* (*πλάγ*) to *strike* makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is *τρέπω* to *turn*, *ἐτράπον* and *ἐτράπην*. Some verbs have both passive systems in use: *βλάπτω* (*βλαβ*) to *injure*, *ἐβλάφην* and *ἐβλάβην*.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing *τός* or *τέος* to the verb-stem.

1. *λύ-τός-ς, ή, ό-ν loosed, looseable* (*solutus, solubilis*).

2. *λύ-τέος-ς, α, ο-ν (requiring) to be loosed* (*solvendus*).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before *τός* and *τέος* must be *smooth* (44).

ἐά-ω	ἐατός, τέος	πεί-ω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	θρεπτός, τέος

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the μι-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μι* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μι-forms*, though belonging for the most part to verbs in *ω*. (*Paradigms*, 297—305.)

397 D. Hm. has *τράπ-ελομεν gaudemus* (2 Aor. Sub. 1 Plur. for *τραπ-ῶμεν* 343 D, from *τέρπ-ω* to *delight*, 2 Aor. Pass. *ἐτάρπ-ην*) with transposition and variation of vowel as in 383 D.

398 D. Hm. *θρᾶ-τός*, by transposition, for *θαρτός*, from *θέρ-ω* to *flay*.

400. *Further peculiarities of this formation.*1. In respect to the *endings*,

- a. *μι* and *σι* are retained in the Ind.: *φη-μί*, *φη-σι*.
- b. *σι* is often retained in the Impv.: *φά-σι* *say*.
- c. *σαι* and *σο* usually retain *σ*: *ἵστα-σαι*, *ἐδείκνυ-σο*.
- d. the 3 Pl. of the histor. tenses has *σαν*: *ἔφα-σαν*, *ἔξε-σαν*.
- e. the Inf. Act. has *ναι*: *φά-ναι*, *δοῦ-ναι*.
- f. the Par. Act. retains *ς* in the Nom. Masc.: *διδούς* (not *διδων*).
- g. for the ending *σθα* in the 2 Sing., see 356 a.

2. h. A *connecting vowel a* is inserted before *(ν)σι* in the Pres. Ind. 3 Pl.: *τιδέ-α-σι* (for *τιδε-α-νσι*), *διδό-α-σι*:—this *a* is contracted with an *a* in the stem: *ιστᾶσι* (for *ιστα-α-νσι*);—and sometimes with *ε* or *ο* in the stem: *τιδεῖσι*, *διδούσι*, rare forms for *τιδέασι*, *διδόασι*.—The same insertion appears also in the Perf. Ind.: *δεδι-α-σι* *they are afraid*, *ἑστᾶσι* (for *ἑστα-α-νσι*).

3. i. A final *a*, *ε*, *ο* of the stem is *contracted* with the mode-signs of the Sub. and Opt.: *τιδῶμαι* (for *τιδε-ωμαι*), *δοίην* (= *δο-ιη-ν*).

k. Hence these modes have the *accent of contract* forms. Compare the accent of the Sub. and Opt. in contract presents (279–81), and in the passive aorist (275, 278).

4. The *stem-vowel* in *μι-forms* is generally *short*; but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: *φη-μί*, *ἔφη*, but *φα-μέν*, *φαίην*, *φά-ναι*.

n. the 2 Aor. Act. makes it long before a single consonant: *ἔστη-ς*, *ἔστη* (for *εστη-τ*), *στή-σι*, *στή-ναι*; but *σταίην*, *στά-ντων*, *σάν* (Neut. Par. for *στα-ντ*).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dór. has *τι* for *σι*: *φᾶ-τί* for *φη-σί*; and *ντι* for *(ν)σι*: *φα-ντι* for *φᾶσι*. See 355 D a.

d. Hm. *ν* for *σαν*, often: *ἔφα-ν* for *ἔφα-σαν*, *ἔ-ν* for *ἔε-σαν* (355 D c).

e. Hm. *μεναι* or *μεν* for *ναι*: *δύ-μεναι* or *δύ-μεν* for *δοῦ-ναι* (359 D).

g. The ending *σθα* is more freq. in Hm. than in Att.: *τίθησθα*, *διδόσθα*. For *σται*, *ατο* used instead of *νται*, *ντο* (Hd.), see 355 D e.

h. Hm. and Hd. always have *τιδεῖσι*, *διδούσι*, *ρηγνύσι*, etc.; but two presents insert *α*, *ἔᾶσι* (or *εἰσι*) *they are*, *ἵασι* *they go*. The forms *ιστέ-ασι*, *ἑστέ-ασι* (in Hd.), for *ιστᾶσι*, *ἑστᾶσι*, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: *στή-ερον* for *(στα-ηρον)* *στή-ρον*, *δέ-ης* or *δή-ης* for *(δε-ης)* *δῆς*, *δῶ-ησι* for *(δο-η)* *δῶ*. Similarly we find *δέ-ομαι* for *(δε-ωμαι)* *δῶμαι* in the 2 Aor. Mid. *η*, lengthened from *α*, is sometimes changed to *ει*: *στέ-ομεν* (instead of *στή-ομεν*) for *στώμεν*.

In Hd., only *ω* and *εω* of the Sub. remain uncontracted: *ω* he changes to *εω*: *στέ-ωμεν* for *(στα-ωμεν)* *στώμεν*. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. *τιδῆμεναι*, *διδούναι*, *ἀγναι* *to blow*, Pr. Ind. Mid. *δίζηναι* *to seek*, Par. Mid. *τιδῆμενος*. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Imv., Σ is commonly rejected, and the vowel before it lengthened: $\iota\sigma\tau\eta$ (not $\iota\sigma\tau\alpha-\Sigma$), $\tau\acute{\iota}\Sigma\epsilon\iota$, $\delta\acute{\iota}\delta\omicron\upsilon$, $\delta\epsilon\acute{\iota}\kappa\nu\upsilon$.—In the 2 Aor. Imv., Σ after a *short* vowel loses ϵ , and Σ is then changed to ς : $\delta\acute{\omicron}-\varsigma$ (not $\delta\omicron-\Sigma$), $\Sigma\epsilon\varsigma$. But Σ remains unchanged after a *long* vowel: $\sigma\tau\acute{\eta}-\Sigma$, $\delta\eta-\Sigma$ (in compounds sometimes $\sigma\tau\acute{\alpha}$, $\beta\acute{\alpha}$: thus $\pi\alpha\rho\acute{\alpha}\sigma\tau\acute{\alpha}$, $\kappa\alpha\rho\acute{\alpha}\beta\acute{\alpha}$, poetic).

c. $\sigma\alpha\iota$ and $\sigma\omicron$ drop σ in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: $\epsilon\acute{\iota}\Sigma\omicron\upsilon$ (not $\epsilon\acute{\iota}\Sigma\epsilon-\sigma\omicron$), $\Sigma\eta$ (not $\Sigma\eta-\sigma\alpha\iota$), $\delta\acute{\iota}\delta\omicron\iota\omicron$ (not $\delta\acute{\iota}\delta\omicron\iota-\sigma\omicron$); $\iota\sigma\tau\alpha\sigma\omicron$ and $\iota\sigma\tau\omega$.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: $\epsilon\acute{\delta}\acute{\iota}\delta\omicron\upsilon\omicron\upsilon$, $\epsilon\acute{\delta}\acute{\iota}\delta\omicron\upsilon\varsigma$, $\epsilon\acute{\delta}\acute{\iota}\delta\omicron\upsilon$ (contracted from $\epsilon\acute{\delta}\acute{\iota}\delta\omicron-\omicron\upsilon$, $-\epsilon\varsigma$, $-\epsilon$) are almost always used for $\epsilon\acute{\delta}\acute{\iota}\delta\omicron\upsilon$, $\epsilon\acute{\delta}\acute{\iota}\delta\omicron\varsigma$, $\epsilon\acute{\delta}\acute{\iota}\delta\omicron$. So also $\epsilon\tau\acute{\iota}\Sigma\epsilon\iota\varsigma$, $\epsilon\tau\acute{\iota}\Sigma\epsilon\iota$ are more common than $\epsilon\tau\acute{\iota}\Sigma\eta\varsigma$, $\epsilon\tau\acute{\iota}\Sigma\eta$.

The connecting vowel \omicron takes the place of the stem-vowel ϵ , in the Opt. $\tau\acute{\iota}\Sigma\omicron\iota\mu\eta\nu$ for ($\tau\acute{\iota}\Sigma\epsilon-\iota\mu\eta\nu$) $\tau\acute{\iota}\Sigma\epsilon\iota\mu\eta\nu$.

i. In the contraction of the Sub., $\alpha\eta$, $\sigma\eta$, $\omicron\eta$ give η , η , ω (not α , q , \omicron , 32, 34): $\iota\sigma\tau\acute{\eta}\tau\alpha\iota$ (for $\iota\sigma\tau\alpha-\eta\tau\alpha\iota$), $\sigma\tau\acute{\eta}\varsigma$ (for $\sigma\tau\alpha-\eta\varsigma$), $\delta\omega$ (for $\delta\omicron-\eta$).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, $\delta\acute{\iota}\nu\alpha\mu\alpha\iota$ *to be able*, $\epsilon\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ *to understand*, $\kappa\rho\acute{\epsilon}\mu\alpha\mu\alpha\iota$ *to hang*, together with the second aorists $\epsilon\pi\rho\acute{\iota}\mu\eta\nu$ *bought*, $\acute{\omega}\nu\eta\mu\eta\nu$ *received profit*: $\delta\acute{\iota}\nu\omega\mu\alpha\iota$, $\delta\acute{\nu}\alpha\iota\tau\omicron$ (not $\delta\acute{\iota}\nu\omega-\mu\alpha\iota$, $\acute{\omicron}\nu\alpha\iota\tau\omicron$). And it is sometimes the case with $\acute{\iota}\eta\mu\iota$, $\tau\acute{\iota}\Sigma\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$: $\tau\acute{\iota}\Sigma\omega\mu\alpha\iota$, $\delta\acute{\iota}\delta\omicron\iota\omicron$.

l. A close vowel (ι , υ) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel \omicron : $\acute{\iota}-\omega$, $\delta\epsilon\acute{\iota}\kappa\nu\omicron-\omicron\iota\mu\iota$. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of $\acute{\iota}\eta\mu\iota$, $\tau\acute{\iota}\Sigma\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$, lengthens only the Inf.: $\epsilon\acute{\iota}-\nu\alpha\iota$, $\Sigma\epsilon\acute{\iota}-\nu\alpha\iota$, $\delta\omicron\upsilon-\nu\alpha\iota$; though in $\acute{\iota}\eta\mu\iota$, the 2 Aor. Ind. is long ($\epsilon\acute{\iota}-$) by the augment (312): $\epsilon\acute{\iota}\sigma\alpha\nu$, $\epsilon\acute{\iota}\mu\epsilon\beta\alpha$.

The poetic 2 Aor. Act. $\epsilon\kappa\tau\acute{\alpha}\nu$ ($\kappa\tau\acute{\alpha}$) is also short. On the other hand, the 2 Aor. Mid. $\acute{\omega}\nu\eta\mu\eta\nu$ ($\acute{\omicron}\nu\alpha$) follows the rule for the Act.

401 D. b. Hm. sometimes retains Σ in the Pr. Imv.: $\delta\acute{\iota}\delta\omega\beta\acute{\alpha}$ and $\delta\acute{\iota}\delta\omicron\upsilon$ give, $\delta\mu\upsilon\nu\delta\acute{\iota}$ *swear*. He has $\kappa\alpha\delta-\iota\sigma\tau\acute{\alpha}$ for $\kappa\alpha\delta-\iota\sigma\tau\eta$. Pind. $\delta\acute{\iota}\delta\omicron\iota$ for $\delta\acute{\iota}\delta\omicron\upsilon$.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: $\delta\acute{\iota}\delta\omicron\iota\varsigma$ (cf. $\delta\eta\lambda\omicron\iota\varsigma$ for $\delta\eta\lambda\acute{\omicron}-\epsilon\iota\varsigma$) and $\delta\acute{\iota}\delta\omicron\iota\sigma\beta\alpha$ for $\delta\acute{\iota}\delta\omega\varsigma$, $\delta\acute{\iota}\delta\omicron\iota$ (and $\delta\acute{\iota}\delta\omega\sigma\iota$), $\tau\acute{\iota}\delta\epsilon\acute{\iota}$ (and $\tau\acute{\iota}\delta\eta\sigma\iota$), $\acute{\iota}\epsilon\iota\varsigma$ (with irreg. accent) for $\acute{\iota}\eta\varsigma$, $\acute{\iota}\epsilon\iota$ (and $\acute{\iota}\eta\sigma\iota$). In Hd. $\acute{\iota}\epsilon\iota$, $\tau\acute{\iota}\delta\epsilon\acute{\iota}\varsigma$, $\tau\acute{\iota}\delta\epsilon\acute{\iota}$, $\delta\acute{\iota}\delta\omicron\iota\varsigma$, $\delta\acute{\iota}\delta\omicron\iota$, $\iota\sigma\tau\acute{\alpha}$, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. $\iota\sigma\tau\alpha$ (= $\iota\sigma\tau\alpha-\epsilon$) for $\iota\sigma\tau\eta$.

The connecting vowel \omicron takes the place of the stem-vowel α , in $\mu\alpha\rho\omicron\lambda\omicron\mu\epsilon\delta\alpha$ (Hm.) Pr. Opt. of $\mu\acute{\alpha}\rho\eta\mu\alpha\iota$ *to fight*. Hd. has $\delta\epsilon-\omicron\iota\mu\eta\nu$ for ($\delta\epsilon-\iota\mu\eta\nu$) $\delta\epsilon\iota\mu\eta\nu$ 2 Aor. Opt. of $\tau\acute{\iota}\Sigma\eta\mu\iota$.

k. So in Hm. and Hd., the Pr. Sub. Act. of $\acute{\iota}\eta\mu\iota$: thus $\acute{\iota}\eta\sigma\iota$ (Hm.) for $\acute{\iota}\eta$.

l. Hm. contracts ι , υ of the stem with the mode-sign of the Opt. in $\delta\acute{\iota}\eta$ (for $\delta\upsilon-\eta$) 2 Aor. Opt. of $\delta\acute{\iota}\nu\omega$, $\delta\alpha\acute{\iota}\nu\tau\omicron$ (for $\delta\alpha\acute{\iota}\nu\upsilon-\tau\omicron$) Pr. Opt. of $\delta\alpha\acute{\iota}\nu\omega\mu\alpha\iota$ *to feast*, $\phi\acute{\alpha}\delta\iota\tau\omicron$ (for $\phi\acute{\alpha}\delta\iota-\tau\omicron$) 2 Aor. Opt. of $\phi\acute{\alpha}\delta\iota-\nu\omega$ *to perish*.

n. With $\epsilon\kappa\tau\acute{\alpha}\nu$ compare Hm. $\acute{\omicron}\delta\tau\acute{\alpha}$ *wounded*; with $\acute{\omega}\nu\eta\mu\eta\nu$, Hm. $\pi\lambda\acute{\eta}\tau\omicron$ *approached*.

402. *Peculiar First Aorist in κα*. Three verbs in *μι*, *ἴημι*, *τίσῃμι*, *δίδωμι*, have with the 2 Aor. a peculiar 1 Aor. in *κα* (tense-sign *κ*). But this is almost confined to the Ind. Act.: *ἦκα*, *ἔσῃκα*, *ἔδωκα*. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus *ἔδωκα*, *ἔδωκας*, *ἔδωκε* (never *εδων*, *εδως*, *εδω*). It occurs also, but less often, in the Plur.: *ἔδωκαμεν*, *ἔδωκατε*, *ἔδωκαν* (usually *ἔδομεν*, *ἔδοτε*, *ἔδοσαν*).

ENUMERATION OF MI-FORMS.

403. Verbs in *μι* belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the *μι*-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. *ἴημι* (ἐ 332) *to send*, inflected like *τίσῃμι* (297, 301, and 403, 2).
 Act. Pr. Ind. *ἴημι* (3 Pl. always *ἰᾶσι*, 400 h);
 Impf. *ἴην*, *ἴης*, *ἴη*, etc. (also [*ἰουν*], *ἴεις*, *ἴει*, 401 h; ἀφίει and ἡφίει from ἀφ-ἴημι, cf. 314);
 Sub. *ἰῶ*, Opt. *ἰέην*, Imv. *ἴει*, Inf. *ἰέναι*, Par. *ἰείς* (*ἰεντ*).
 2 Ao. Ind. (*ἦκα*, *ἦκας*, *ἦκε*, 402) *ἔϊτον*, *ἔϊτην*, *ἔϊμεν*, *ἔϊτε*, *ἔϊσαν*;
 Sub. *ῶ*, Opt. *εἴην*, Imv. *ἔς*, Inf. *εἶναι*, Par. *εἰς* (*εντ*).
 Mid. Pr. *ἵεμαι* *to hasten, strive*; Impf. *ἰέμην*;
 S. *ἰῶμαι*, O. *ἰέμην*, Imv. *ἴεσο* (or *ἴον*), Inf. *ἴεσθαι*, Par. *ἰέμενος*.
 2 Ao. *εἴμην*, *εἴσο*, *εἴτο*, *εἴσον*, *εἴσῃην*, *εἴμεθα*, *εἴσεθε*, *εἴντο*;
 Sub. *ῶμαι*, Opt. *εἴμην*, Imv. *οὔ*, Inf. *ἔσθαι*, Par. *ἔμενος*.
 Fu. *ἦσω*, 1 Ao. *ἦκα*, Pf. *εἶκα*, Pf. M. *εἶμαι*, Ao. P. *εἴσῃην*, V. *ἔτός*, *ἔτέος*.
 REM. a. The Pr. Opt. has also *ἵοιμι* (*ἵοις*, *ἵοι*, etc.) for *ἰέην*, *ἰοίμην* for *ἰέμην*; 2 Ao. Opt., *οἴμην* for *εἴμην*: cf. 401 h.
 2. *τίσῃμι* (δε) *to put*. For *μι*-forms, see Paradigms 297, 301.
 Fu. *σῆσω*, 1 Ao. *ἔσῃκα*, Pf. *τέθεικα*, Pf. M. *τέθειμαι*, Ao. P. *ἐτέσῃην* (65 c), V. *τετός*, *τετέος*. Cf. 402.
 3. *δίδημι* (δε) *to bind*, rare form for *δέω* (420, 1).
 4. *δίδωμι* (δο) *to give*. For *μι*-forms, see Paradigms 298, 302.
 Fu. *δώσω*, 1 Ao. *ἔδωκα*, Pf. *δέδωκα*, Pf. M. *δέδομαι*, Ao. P. *ἐδόσῃην*, V. *δοτός*, *δοτέος*. Cf. 402.
 5. *ἵσῃμι* (στα 332) *to set*. For *μι*-forms, see Par. 299, 303, 305.
 Fu. *στήσω*, 1 Ao. *ἑστήκα*, Pf. *ἑστήκα*, Pf. M. *ἑστάμαι*, Ao. P. *ἑστάσῃην*, Plup. *ἑστήκειν* or *εἰστήκειν*, Fu. Pf. A. *ἑστήξω* (394 a), M. *ἑστήξομαι*, V. *στάτός*, *στατέος*. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. *ἴειν*, 1 Ao. *ἦκα* and *ἔηκα* (312): from *ἀν-ἴημι* he has a Fu. *ἀνέσω*, Ao. *ἄνεσα*.—Hd. Pf. Ind. 3 P. *ἀν-ἔωνται* irreg. for *ἀν-εἴνται*, and Pf. Par. *με-μετ-ι-μένος* very irreg. for *μεθ-ει-μένος*.

2. Hd. Impf. 1 S. *ἐτίδε-α* with irreg. connecting vowel *α* (406 D a, 364 D).

4. Hm. Fu. *δάσω*, and with redupl. *διδάσω*.

6. δύνῃμι (ονα 332) *to benefit*;

Mid. δύνάμαι *to receive benefit*, Impf. δυνάμην,

2 Ao. δύνῃην, ὤνησο, ὤνητο, Opt. δυνάμην (401 k), Inf. δνασσαι.

Fu. ὄνησω, ὄνησομαι, Ao. ὤνησα, Ao. F. ὤνησῃην.

7. πίμπλημι (πλα) *to fill*, Impf. ἐπίμπλην, Inf. πιμπλάναι;

Mid. πίμπλάμαι *to fill one's self*, Impf. ἐπιμπλάμην, Inf. πίμπλασθαι.

Fu. πλήσω, Ao. ἐπλησα, Pf. πέπληκα, Pf. M. πέπλησομαι, Ao. P. ἐπλήσῃην.

V. πληστέος. A kindred form is πλήζω *to be full*, Lat. pleo.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal μ. This, however, falls away in the compounds, if the preposition has μ: ἐμ-πίμπλημι, but Impf. 3 P. ἐν-ἐπιμπλάσαν.

8. πύμπρημι (πρα) *to burn* transitive, inflected like πίμπλημι.

9. κίχρημι (χρα) *to lend*, Mid. κίχραμαι *to borrow*;

Fu. χήρω, Ao. ἐχρησα, Pf. κέχρηκα, Pf. M. κέχρημαι: cf. 335 a.

Verbs in μι of the First Class.

404. A. Stems in α.

1. ἦμι (cf. Lat. *ā-īo*) *to say*, used only in Pr. 1 S. ἦμι and Impf. 1, 3 S. ἦν, ἥ (ἦν δ' ἐγὼ εἰπὼ I, ἥ δ' ὅς τις εἰπὼ he).

2. φημί (φα) *to say*, φής, φησί, φάτον, φατόν, φάμεν, φατέ, φᾶσί; Impf. ἔφην, ἔφης comm. ἔφησθα, ἔφη, ἔφατον, ἐφάτην, ἐφάμεν, ἐφατε, ἐφασαν. Pr. Sub. φῶ, Opt. φαίην, Inv. φάσι or φάσι, Inf. φάναι (Par. φάς). Fu. φήσω, Ao. ἐφήσα, V. φάτός, φατίος.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. φάς is never used in Attic prose, which takes φάσκων instead: cf. 444, 8.

3. χρεῖ (χρα, χρε) *it behooves*, Impf. ἐχρῆν or χρῆν; Pr. Sub. χρῆ, Opt. χρεῖν, Inf. χρῆναι, P. χρεών (only neut., for χρᾶον 26). Fu. χρήσει (335 a). In composition,

ἀπό-χρη *it is enough*, 3 P. (contract) ἀποχρῶσι, Impf. ἀπέχρη; Pr. Inf. ἀποχρῆν (371 c), Par. ἀποχρῶν, -ῶσα, -ῶν, both contract. Fu. ἀποχρήσει, ἀποχρήσουσι, Ao. ἀπέχρησε.

5. Hm. 1 Ao. 3 P. ἐστάσαν as well as ἐστησαν.

6. Hm. 2 Ao. Inv. ὄνησο, Par. ὀνήμενος.

7. Hm. Pres. Mid. also πιμπλάνεται (329 a); 2 Ao. Mid. 3 S. πλήτο, 3 P. πλήντο, *became full*, and in comp. ἐμπλήντο, ἐμπλήντο (in Aristoph. Opt. ἐμπλήμην, Inv. ἐμπλήσο, Par. ἐμπλήμενος). Πλήθω is chiefly poetic, 2 Pf. πέπληθα.

8. The form πρήθω occurs only in ἐν-ἐπρήθον II. i, 589.

10. Hm. Pr. Par. βιβάζ, from st. βα, common Pr. βαίνω *to go* (435, 1).

404 D. 2. Middle forms of φημί are rare in Att. (thus in Plato, Pf. Inv. 3 S. πεφάσθω), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. ἐφάμην, ἐφατο or φάτο, etc., Inv. φάω, φάσθω, etc., Inf. φάσθαι, Par. φάμενος.

3. Hd. has χρή, χρῆν, χρῆναι, but ἀποχρῆ (καταχρῆ, κατέχρῆ), ἀποχρῶν.

To which add the following deponent verbs:

4. ἀγά-μαι to *admire*, Impf. ἡγάμην.
Fu. ἀγάσομαι, Ao. P. ἡγάσθην (413, rarely M. ἡγασάμην), V. ἀγαστός.
5. δυνά-μαι to be *able*, δύνασθαι (poet. δύνη), δύναται, etc.;
Impf. ἐδυνάμην, ἐδύω (401 c), ἐδύατο, etc.; Pr. Sub. δύναμαι (401 k)
Opt. δυνάμην (401 k), Imv. δύω (401 c), Inf. δύνασθαι, P. δυνάμενος.
Fu. δυνήσομαι, Pf. δεδύνημαι, Ao. P. ἐδυνήσθην (413, seldom ἐδυνάσθην),
V. δυνατός *able, possible*. Augment often η (308 a); but never ηδυνασθην.
6. ἐπιστά-μαι to *understand*, ἐπίστασαι, ἐπίσταται, etc.;
Impf. ἠπιστάμην, ἠπίστω (401 c), ἠπίστατο, etc.; Sub. ἐπίστωμαι (401 k),
Opt. ἐπιστάμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.
Fu. ἐπιστήσομαι, Ao. P. ἠπιστήσθην, V. ἐπιστητός.
7. ἐρᾶ-μαι to *love* (poetic for ἐρά-ω 419, 3). Ao. P. ἠράσθην (413)
V. ἐραστός.
8. κρέμα-μαι to *hang* intrans. (cf. 439, 2), Impf. ἐκρεμάμην;
Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

	1. εἰμι (ι, Lat. i-re) to <i>go</i> .		
Pr. Ind.	εἰμι, εἶ, εἴσι,	ἵτον, ἵτον,	ἵμεν, ἵτε, ἱᾶσι;
Impf.	ἦειν or ἦα, ἦεις " ἦεισθα, ἦει " ἦειν,	ἦειτον or ἦιτον, ἦεῖτον " ἦιτην,	ἦειμεν or ἦμεν, ἦεῖτε " ἦτε ἦσαν.
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἴοιην, ἴοις, ἴοι,	ἴοιτον, ἴοίτην,	ἴοιμεν, ἴοῖτε, ἴοιεν;
Imv.	ἴσι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴωσαν or ἴόντων;
Inf.	ἵναι; Par. ἰών, ἰούσα, ἰόν, G. ἰόντος (Lat. euntis);		
Verbals.	ἰτός, ἰτέος (also ἰητέιον one must go).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσθην. Hm. has also Ao. M. ἐδυνήσθην.

6. Hd. Pr. Ind. 2 S. ἐξ-ἐπίσται for ἐξ-ἐπίστασαι.

9. St. ara, common Pr. ἀράομαι to *pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. χ, 322.

10. St. ἱλα, common Pr. ἱλάσκομαι (444, 5) to *propitiate*, Ep. ἱλάμαι rare; also in Act., Imv. ἱληθι Hm. (ἱλᾶθι Theoc.) be *propitious*.

Hm. has the following μι-verbs of the first class with stems in ε:

a. ἀημι (ae) to *blow*, 2 D. ἀητον, Impf. 3 S. ἀη or ἀει, Inf. ἀῆναι or ἀήμεναι, Par. ἀεῖς; Mid. Impf. 3 S. ἀητο, Par. ἀήμενος.

b. St. θιε to *make flee* (in Mid., also to *flee*), Impf. 3 P. ἐν-θίσσαν; Mid. Pr. 3 P. θιενται, Sub. θίωμαι, Opt. 3 S. θίωτο (401 k), Inf. θίωσθαι. See 409, 5.

c. δίζημαι (διζε) to *seek*, 2 S. δίζηται, Par. διζήμενος; Fu. διζήσομαι.

d. St. κιχε (from κιχ, common Pr. κιχάνω to *come up to*, 436, 7), Impf. 2 S. ἐκίχεις, 3 D. κιχῆτην, Sub. κιχέω, Opt. κιχέην, Inf. κιχῆναι or κιχήμεναι, Par. κιχέεις, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἰσθα; Impf. ἦια (496 D a, 364 D) or ἦιον (401 h), 3 S. ἦιε or ἦε, 1 P. ἦομεν, 3 P. ἦιον, ἦισαν, or ἦσαν. Hm. has also an Impf. with simple ι: 3 S. ἦε, 3 D. ἦτην, 1 P. ἦμεν, 3 P. ἦσαν.—Hd. has in Impf. 1 S. ἦια, 3 S. ἦιε, 3 P. ἦισαν.

REM. a. The present has a future meaning, especially in the Ind. εἰμι *I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial η is formed from the lengthened stem ει by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. κείμει (κει) *to lie, to be laid or set*.

Pres. Ind.			Impf.		
κείμει,	κείσεαι,	κείμεθα,	ἐκείμεν,	ἐκείσεσθε,	ἐκείμεθα,
κείσθαι,	κείσθων,	κείσθε,	ἐκείσθων,	ἐκείσεσθε,	ἐκείσεσθε,
κείται,	κείσθων,	κείται;	ἐκείτο,	ἐκείσθην,	ἐκείντο;

Pr. Sub. 3 S. κέηται, 3 P. κέωνται; Opt. 3 S. κέοιτο, 3 P. κέοιντο (39 a);
 Impv. κείσο, κείσθω, κείσθων, κείσθε, κείσθωσαν or κείσθων;
 Inf. κείσθαι; Par. κείμενος. Fu. κείσομαι.

REM. a. The Inf. κείσθαι retains its accent in composition: κατακείσθαι, contrary to 365.

406. C. Stems in s.

1. εἰμί (εσ, Lat. es-se) *to be*.

Pr. Ind.			Impf.		
εἰμί,	ἐσμέν,	ἦν or ἦ,	ἦστον or ἦτον,	ἦμεν,	ἦτε or ἦστε,
εἶ,	ἐστέ,	ἦσθα,	ἦσθην " ἦτην,	ἦτεσθε,	ἦσαν;
ἐστί,	ἐστί;	ἦν,	ἦσθην " ἦτην,	ἦσαν;	

Pr. Sub.			Pr. Opt.		
ᾧ,	ᾧμεν,	εἴην,	εἴητον or εἴτον,	εἴημεν or εἴμεν,	εἴητε or εἴτε,
ῇς,	ῇτον,	εἴης,	εἴητην " εἴτην,	εἴησαν " εἴεν;	
ῇ,	ῇτον,	ᾧσι;	εἴη,	εἴητην " εἴτην,	εἴησαν " εἴεν;

Hm. Sub. 2 S. ἦσθα, 3 S. ἦσι, 1 P. ἴμεν (ἦ) or ἴμεν (ἦ), Opt. 3 S. ἴοι (once λείη), Inf. ἴναι, ἴμεναι or ἴμεν; Fu. ἴσομαι, Aor. ἴσθην, irreg. ἐἴσθην.—
 ἴσθαι Od. γ, 304, sometimes regarded as Pr. Mid. of εἰμι, should be written ἴσθαι (403, 1).

2. Hm. Pr. Ind. 3 P. κείται, κείται (355 D e), κείται (39 a); Impf. 3 P. ἐκείτο, κείτο, κείτο; Sub. 3 S. κήται; Iterative (410 D) 3 S. κέσκετο; Fu. κείω or κέω (378 D).—Hd. resolves ει into εε, but only in cases where ε might be used as a connecting vowel: κείται, ἐκείτο, κείσθω, κείσθαι (not κέμαι, κέμενος). In the Ind. 3 P. he has κείται, ἐκείτο.

Hm. has two or three μι-verbs of the first class with stems in ο and υ:

a. ὄνο-μαι *to find fault with*, 2 S. ὄνοσαι, Opt. 3 S. ὄνοιο (401 k); Fu. ὀνόσομαι, Aor. ὀνόσθην (Hd. ὀνόσθην).—Hm. has also from st. on, Pr. 2 P. ὀνέσθαι (24 D c) and Aor. ὀνέσθην.

b. ἐρύ-μαι (ἐρύ, ἐρύ 24 D c) *to guard, preserve*, Ion. and poet. The μι-forms are Pr. Ind. 3 P. εἰρύσθαι, Impf. 2 S. ἐρύσο, 3 S. ἐρύτο, εἰρύτο, 3 P. εἰρύτο, εἰρύτο, Inf. ἐρύσθαι, εἰρύσθαι. Fu. ἐρύσομαι, (344 D; ἐρύσθαι, 378 D), εἰρύσομαι, Aor. ἐρύσθην, εἰρύσθην. Cf. ἐρύω *to draw* (420 D, 12).

From ῥύ-μαι (ῥύ) = ῥύμαι come μι-forms, Impf. 3 P. ῥύτο, Inf. ῥύσθαι. Fu. ῥύσομαι (Hd.), Aor. ῥύσθην.

c. St. στεν *to stand to, undertake*, Pr. Impf. 3 S. στεύνται, στεύντο (Aesch στεύνται).

Pr. Imv. ἴσθι, ἔστω, ἔστον, ἔστων, ἔστε, ἔστωσαν or ἔστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὄν (οντ).

Impf. Mid. ἤμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), O. ἐσοίμην, I. ἔσεσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τί retains the orig. ending τι: 3 P. εἰσι has arisen from εσ-ντι. In the Impf., ἦν, ἦσθα, ἦν are for η(σ)-ν, η(σ)-σθα, η(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ᾷ is for ἔω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Imv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἐών (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:

2. when it stands at the beginning of a sentence:

3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο δ' ἐστὶ *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρών, παρούσα; so also the 3 S. Fu. ἔσται for εσεται: παρίσται. The retention of the accent in several other compound forms is not irreg.: παρῆν (368 b), παρῶ, παρείεν (400 k), παρεῖναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἐσσι and εἰς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἦα, ἔον, 2 S. (ἦσθα and) ἔησθα, 3 S. (ἦν and) ἦεν, ἔην, ἦην,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);

Sub. ἔω, εἶω, 3 S. ἔη, ἔησι, ἦσι, 3 P. ἔωσι (once ᾷσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Imv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν;

Par. ἐών, δοῦσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσεῖται (as in Dor.).

Hd. Pr. Ind. 2 S. εἰς, 1 P. εἰμέν; Impf. ἦα, 2 S. ἦας, 2 P. ἔατε;

Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-έοι; Par. ἐών.

Dor. Pr. Ind. 2 S. ἐσσί, 1 P. εἰμές, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. εἰμεν, ἦμεν; Par. ἐών. Fu. ἔσσεύμαι, ᾷ, εἴται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α-(ν)σι, ἦα for η(σ)-α-(ν) or ησ-αμ Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἦα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἦην come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι. —*ελατο* Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written *ελατο* (406 D, 2).

2. Hm. has Ind. 3 P. εἰσται, εἰατο (355 D e), with irregular change of η to ε, rarely ἔαται, ἔατο, only once ἦντο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μ- forms, viz.

3. From ἔδ-ω (450, 3) to eat, Pr. Inf. ἔδ-μεναι; cf. Lat. *estis* for *ed-tis*, *esse* for *ed-se*.

4. From φέρ-ω (450, 6) to bear, Pr. Imv. 2 P. φέρ-τε; cf. Lat. *fer-te*.

2. ἦμαι (ἦσ) to sit retains σ only before τ.

Pr. Ind.			Impf.		
ἦμαι,		ἦμεθα,	ἦμην,		ἦμεθα,
ἦσαι,	ἦσον,	ἦσε,	ἦσο,	ἦσον,	ἦσε,
ἦσται,	ἦσον,	ἦνται;	ἦστο,	ἦσθην,	ἦντο;

Pr. Inv. ἦσο, ἦσω, ἦσον, ἦσων, ἦσε, ἦσσαν or ἦσων;
 Inf. ἦσαι; Par. ἦμενος.

For ἦμαι, the Attic prose almost always uses the compound κάθημαι to sit down.

Pr. Ind. κάθημαι, κάθησαι, κάθηται, etc.

Impf. ἐκάθημην, ἐκάθησο, ἐκάθητο, etc. (314)
 or καθήμην, καθήσο, καθήστο, etc. (368 b)

Pr. Sub. καθώμαι, καθῆ, καθήται, etc. (400 i)

Opt. καθοίμην, καθοίσο, καθοίτο, etc. (400 i)

Inv. κάθησο, καθήσω, etc. Inf. καθήσαι, Par. καθήμενος.

REM. a. καθήσθαι irregularly keeps the accent of ἦσαι: cf. κατακείσθαι (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable νν or (after a vowel) ννν, which is added to the stem: δείκ-νῦ-μι to show, κερά-νν-μι to mix. The added ν is short, except in the singular of the indicative-active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: δεικνύω, δεικνύεις, etc.; especially in the 3 P. Pr. Ind. Act.: δεικνύουσι. In the Sub. and Opt., they are never distinguished from verbs in ω (401 i).

The enumeration of these verbs will be found in 439-43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of *Verbs in μι*, ἴημι, see 403, 1; τίδημι, 403, 2; δίδωμι, 403, 4; ἴστημι, 403, 5; δύνημι, 403, 6; πίμπλημι, 403, 7.

Stems in α.

1. βαίνω (βα) to go (435, 1).

2 Aor. ἔβην, βῶ, βαίην, βῆσι (401 b), βῆναι, βάς.

408 D. 1. Hm. Ind. 3 D. βήτην and βήτην, 3 P. ἔβησαν, and ἔβαν βᾶ (400 D d), once ἔβασαν, Sub. βείω (400 D i), 3 S. βῆν, 1 P. βείομεν (Hd. βέμεν), Inf. βῆναι and βήμεναι.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).
 3. διδράσκω (δρα) *to run* (444, 2), used only in compounds.
 2 Ao. ἔδρᾶν, ἔδρᾱς, ἔδρα, etc.; δρῶ, δρᾶς, δρᾶ, etc.; δρᾶν, δρᾶναι, δρᾶς.
 4. κτείνω (κτεν, κτα) *to kill* (433, 4).
 2 Ao. (poetic) ἔκταν, ἔκτας, ἔκτα; Par. κτάς, M. κτάμενος.
 5. πέτομαι (πετ, also πτα) *to fly* (424, 19).
 2 Ao. Act. (only poetic) ἔπτην, πταίην, πτήναι, πτάς.
 Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.
 6. St. τλα *to endure*, rare in Attic prose.
 2 Ao. ἔτλην, τλώ, τλᾶν, τλῆναι, τλᾶς.
 Fu. τλήσομαι, Pl. τέτληκα (409 D, 10), V. τλήτός.
 7. φθάνω (φθα) *to anticipate* (435, 3).
 2 Ao. ἔφθην, φθῶ, φθᾶν, φθῆναι, φθᾶς.
 8. St. πριά, used for Aor. of ὠνέομαι *to buy* (450, 7).
 2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πριάσσαι, πριάμενος.

Stems in ε.

9. σβίννυμι (σβε) *to put out, extinguish* (440, 3).
 2 Ao. ἔσβην *went out* (416, 5), Inf. σβῆναι.
 10. σκέλλω (σκελ, σκλε) *to dry trans.* (432, 15).
 2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκλήναι.
 11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).
 2 Ao. Imv. σχέις (for σχεῖς, 401 b).

Stems in ο.

12. ἀλίσκομαι (ἀλ, ἀλο) *to be taken* (447, 1).
 2 Ao. ἐάλων or ἦλων, ἀλω, ἀλοίην, ἀλῶναι, ἀλούς (a only in Indic).
 13. βιό-ω *to live* (423, 2).
 2 Ao. ἐβίων, βιῶ, βιῶν, βιώναι, βιούς.
 14. γινώσκω (γνο) *to know* (445, 4).
 2 Ao. ἔγνων, γνῶ, γνοίην, γνῶναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖνε (poet. πῖε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δράς.
 4. Hm. 3 P. ἔκταν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτάμεν; Mid.
 3 S. ἔκτατο *was killed*, Inf. κτάσθαι.
 5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears
 as Dor. ἔπτᾶν.
 6. Hm. 3 P. ἔτλᾶν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).
 7. Hm. 3 P. φθᾶν, Sub. 3 S. φθῆν or φθῆσι (once παρ-φθᾶναι), 1 P. φθᾶ-
 ωμεν, 3 P. φθᾶσι.
 12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S.
 ἄλῳν (400 D i), Opt. 3 S. ἄλοιη and ἄλῳ, Inf. ἄλῶναι and ἄλῳμεναι.
 14. Hm. Sub. 3 S. γνώη and γνώ, Inf. γνώμεναι and γνώναι. Pind. Ind.
 3 P. ἔγνω, ἔγνω.

16. δύ-ω to pass under, take on (423, 3).
 2 Aο. ἔδυν (304; 416, 4), δύω, δύναι, δύς.
 17. φύ-ω to produce (423, 4).
 2 Aο. ἔφυν (was produced, born, 416, 3), φύω, φύναι, φύς.

408 D. The following second aorists of the μ-form are peculiar to the Epic dialect:

18. ἔ-ω to satiate, Pr. M. 3 S. ἔσται (370 D a), Fu. ἔσω, 1 Aο. ἔσα; 2 Aο. ἔσμεν, Sub. 1 P. ἔωμεν (400 D i, wrongly ἔωμεν), Inf. ἔμεναι; V. ἔσθες insatiate (for ἔσθες).

19. ἀπαυρά-ω to take away, 2 Aο. Par. ἀπούρας (M. ἀπαυράμενος Hes.).

20. βάλλω (βαλ, βλα) to throw at (432, 4), 2 Aο. 3 D. ξυμβλήτην encountered, Inf. ξυμβλήμεναι; Mid. 3 S. ἔβλητο was hit, wounded, Sub. 3 S. βλήεται (400 D i), Opt. 2 S. βλείω (for βλη-ω), Inf. βλήσθαι, Par. βλήμενος.

21. οὐτά-ω to wound (423 D, 5), 2 Aο. 3 S. οὐτᾶ, Inf. οὐτάμεναι, οὐτάμεν, Mid. Par. οὐτάμενος wounded.

22. πελάζ-ω (πελαδ) to come near (428 D, 21). From cognate stem πλα come 2 Aο. M. 3 S. πλῆτο, ἔπλητο, 3 P. ἔπλητο, πλῆντο.

23. πτήσσω (πτῆκ) to crouch (428, 7). From cognate stem πτα come 2 Aο. 3 Du. καταπτήτην, Pl. Par. πεπτηώς, πεπτηώςτος.

24. βιβρώσκω (βορ, βρο) to eat (445, 3), 2 Aο. ἔβρων.

25. πλά-ω Ion. and poet. for πλέω (πλυ) to sail (426, 3), 2 Aο. (in comp.) ἔπλων, Par. πλώς.

26. κτίζ-ω (κτιδ) to found. From cognate stem κτι comes 2 Aο. M. Par. ἐν-κτίμενος well-founded.

27. φθί-νω to perish (435, 6), 2 Aο. M. ἐφθίμην, Sub. 3 S. φθίεται, 1 P. φθιόμεσθαι, Opt. φθίμην (for φθι-μην, 33), 3 S. φθίτο, Inf. φθίσθαι, Par. φθίμενος.

28. St. κλυ (426 D, 8), 2 Aο. ἔκλυον heard, Inv. κλύει, 2 P. κλύτε, also κέκλυδι, κέκλυτε (384 D).

29. λύ-ω to loose (269), 2 Aο. M. λύμην, 3 S. λύτο and λύτο, 3 P. λύντο.

30. πνέω (πνυ) to breathe (426, 4), 2 Aο. M. 3 S. ἔμ-πνύτο recovered breath.

31. σέω (συ) to drive (426 D, 9), 2 Aο. M. 3 S. σύτο, Par. σύμενος (Trag.).

32. χέω (χυ) to pour (426, 6), 2 Aο. M. 3 S. χύτο, 3 P. χύντο, Par. χύμενος.

Also the following (all in the middle) from verbs with consonant-stems:

33. ἄλλομαι (ἄλ) to leap (432, 3), 2 Aο. 2, 3 S. ἄλσο, ἄλτο (ἐπ-ἄλτο), Sub.

3 S. ἄλεται, ἄλται, Par. ἐπ-ἄλμενος (also ἐπι-ἄλμενος).

34. ἀρρίσκω (αρ) to join (447 D, 15), 2 Aο. M. Par. ἄρμενος fitting.

35. St. γεν, only in 2 Aο. 3 S. γέγτο he grasped.

36. δέχ-ομαι to receive, 2 Aο. ἔδέγμην, 3 S. δέκτο, Inv. δέξο, Inf. δέχθαι, Par. δέγμενος.

37. λέγ-ω to speak, 2 Aο. ἐλέγμην counted myself, 3 S. λέκτο counted (for himself).

38. St. λεχ (no Pres.), 2 Aο. 3 S. ἔλεκτο laid himself to rest, Inv. λέξο (as to λέξο, see 349 D), Inf. κατα-λέχθαι, Par. κατα-λέγμενος. Fu. λέξομαι, 1 Aο. ἐλεξάμην, and Act. ἐλεξα laid to rest.

39. μίγ-νυμι to mix (442, 7), 2 Aο. 3 S. ἔμικτο, μίκτο.

40. ὄρ-νυμι to rouse (442, 11), 2 Aο. 3 S. ὄρτο, Inv. ὄρσο (as to ὄρσο, see 349 D), Inf. ὄρθαι, Par. ὄρμενος.

16. Hm. 3 P. ἔδυν and ἔδυσαν, Sub. 3 S. δύν, Opt. 3 S. δύν (for δυν-ιη, 33), 1 P. δύμεν (for δυν-ιμεν), Inf. δύμεναι and δύναι; Iterative δύσκειν.

17. Hm. 3 P. ἔφυν.

41. *πήγνυμι* to fix (442, 12), 2 Aο. 3 S. *κατ-έπηκτο* stuck.
 42. *πάλλω* (παλ) to shake (432 D, 26), 2 Aο. 3 S. *πάλλτο* dashed himself.
 43. *πέρθω* to destroy, 2 Aο. Inf. *πέρθαι* (for *περθ-σθαι*) to be destroyed.
 Here belong also two adjectives, originally participles of the 2 Aο. Mid.:
 44. *ἡσμενος* well-pleased, glad (st. ἡδ, Pr. *ἡνδάνω* to please, 437, 1).
 45. *ἱκμενος* favorable (st. *ικ*, Pr. *ἱκάνω* to come, 438 D, 2).

Second Perfects of the *μ*-form.

409. In the indicative, the *μ*-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. *ἵστημι* (στα) to set, 1 Pf. *ἵστηκα* (for *σε-στηκα*) stand (416, 1), with regular inflection; 2 Pf. Dual *ἵστατον*, etc. *Paradigm*, 305.

2. *βαίνω* (βα) to go (435, 1), 1 Pf. *βίβηκα* have gone, stand fast (416, 2), regular; 2 Pf. 3 P. *βεβᾶσι*, Sub. 3 P. *βεβῶσι*, Inf. *βεβάναι*, Par. *βεβῶς*, *βεβῶσα*, G. *βεβῶτος* (contracted from *βεβαῶς*).

3. *γίγνομαι* (γεν, also γα) to become (449, 1), 2 Pf. *γέγονα* regular; 2 Pf. Par. *γεγῶς*, *γεγῶσα*, G. *γεγῶτος* (contracted from *γεγαῶς*).

4. *ζυήσκω* (ζαν, ζναι) to die (444, 4), 1 Pf. *τέζηκα* am dead regular 2 Pf. Pl. *τέζημεν*, *τέζησιν*, 2 Plup. 3 P. *έτέζησαν*, Pf. Opt. *τέζηναιην*, Imv. *τέζησιν*, Inf. *τέζηναι*, Par. *τέζηως*, -ῶσα, -ός, G. -ῶτος (26).

5. St. *δει* (δει 30, *δοι* 25), 1 Pf. *δέδοικα*, 2 Pf. *δέδια*, fear; 2 Pf. Pl. *δέδιμεν*, *δέδισιν*, 2 Plup. 3 D. *έδεδισαν*, 3 P. *έδεδισαν*, Pf. Sub. *δέδιω*, Opt. *δέδειην*, Imv. *δέδις*, Inf. *δέδειναι*, Par. *δέδιως*. Fu. *δείσομαι* (412 a), Aο. *έδεισα*.

REM. a. Instead of the *μ*-forms of this verb, forms with a connecting vowel are sometimes found: *δεδίαμεν*, *έδεδίσαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. *ἵστητε*, Inf. *ἵστέμεναι*, *ἵστέμεν*, Par. *ἵσταός*, *ἵσταός*.—Hd. Par. *ἵστεός*, *ἵστεῶσα*, etc., Ind. 3 P. *ἵστέασι* (?).

2. Hm. Pf. 3 P. *βεβᾶσι*, Par. *βεβαῶς*, *βεβανία*, G. *βεβαῶτος*.

3. Hm. Pf. 3 P. *γεγᾶσι*, Plup. 3 D. *γεγάτην*, Inf. *γεγάμεν*, Par. *γεγαῶς*, *γεγαῶσα*, G. *γεγαῶτος*.

4. Hm. Imv. *τέδναδι*, *τεδνᾶτω*, Inf. *τεδνᾶμεναι*, *τεδνᾶμεν*, Par. G. *τεδνηῶτος*, also *τεδνηῶτος* (some write *τεδνειῶτος*, *τεδνειῶτος*), Fem. *τεδνηῆς*; only once *τεδνεῶτι*, as in Att.

5. Hm. has *δει* for the redupl., *δείδια*, *δείδοικα* (once *δειῶσι*), and doubles *δ* after the augment, *έδδεια*, as well as after a short vowel in comp., *περὶδδεις* (once *υποδδίσαι*). Probably the original stem was *δει*: hence Pf. *δέδνα*, Aο. *έδδεια*, which, after *r* was lost, were changed to *δείδια*, *έδδεια*, to preserve the long quantity of the first syllable. For *δείδια*, Hm. has also *δείδω* with present form, but only in the first person sing. He has also an Impf. *δίο*, *δίου*, feared, fled, always with *περί*, though separated from it by tmesis (477) cf. 404 D b.

6. St. *ιδ* (*ειδ* 30, *οιδ* 25), 2 Aο. *ειδον εαυ*, 2 Pf. *οιδα ικαν*.—The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *ειδ*, Lat. *vid-eo*) appears in the Pf. Ind. Du. and Pl., and in the Imv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ει* (331), giving *ειδε*. The 3 P. Pf. Ind. *ισασι* is wholly irregular.

Pf. Ind. *οιδ-α, οϊ-σθα, οιδ-ε, ισ-τον, ισ-τον, ισ-μεν, ισ-τε, ισ-ασι*;
 Plup. *ηδ-ειν* or *ηδη, ηδ-εισθα* " *ηδησθα, ηδειτον* or *ηστον, ηδειτε* " *ηστον, ηδει(ν)* " *ηδη, ηδειτην* " *ηστην, ηδ-εσαν* " *ησαν*;
 Pf. Sub. *ειδω, ειδης, ειδη, ειδητον, ειδητον, ειδωμεν, ειδητε, ειδωσι*;
 Opt. *ειδειν, ειδεις, ειδειη, etc.*;
 Imv. *ισ-θι, ισ-τω, ισ-τον, ισ-των, ισ-τε, ισ-τωσαν*;
 Inf. *ειδ-ειναι*; Par. *ειδως, ειδυια, ειδυς, G. ειδωτος*.
 Fu. *εισομαι* (412 a) *shall know*, V. *ιστεον*.

REM. a. The forms *ηδεις* and *ηδης* are also used for *ηδ-εισθα* and *ηδ-εσθα*: *οιδας* for *οισθα* is rare; still rarer, *οιδαμεν, οιδετε, οιδασι*, for *ισμεν, etc.*; rare and poetic, *ηδμεν, ηδετε*, for *ηδ-ειμεν, ηδ-ειτε*.

7. St. *ικ* (*εικ, οικ*), only in 2 Pf. *εικα am like, appear*, 2 Plup. *εφικειν*; 2 Pf. 1 P. *εικαμεν*, poetic *ειοιμεν*, 3 P. *εικασι*, irreg. *ειξασι* (cf. *ισασι*), Inf. *εικεναι* and *εικναι*, Par. *εικως* and *εικως, νια, ος*. Fu. *ειξω* rare.

8. *κραζω* (*κραγ*) *to cry* (428, 13), 2 Pf. *κειραγα* as present; 2 Pf. Imv. *κειραχι*.

409 D. Add further for Homer,

9. *μαίνομαι* (*μα, μεν*, cf. *γα, γεν* in 3 above) *to reach after, seek for*, 2 Pf. *το press on, desire eagerly*; 2 Pf. S. *μεμονα*, as, ε, D. *μεμῶτον*, P. *μεμῶμεν, μεμῶτε, μεμῶσιν*, Plup. 3 P. *μεμῶσαν*, Pf. Imv. 3 S. *μεμῶτω*, Par. *μεμῶως, νια, G. μεμῶωτος* or *μεμῶωτος*.

10. Pf. *τέτληκα* (*τλα*) *am patient* (408, 6); 2 Pf. 1 P. *τέτλαμεν*, Opt. *τετλαην*, Imv. *τέτλαδι*, Inf. *τετλάμεν(αι)*, Par. *τετλήως, νια, G. ότος*.

11. 2 Pf. *ενωγα*, as, ε (*ανωγ*) *command*, 1 P. *ενωγμεν*, Imv. *ενωχθι*, 3 S. *ανωχθω* (with middle ending; so) 2 P. *ενωχθε*: Sub. *ανωγω*, Opt. *ανωγοιμι*, rare Imv. *ανωγε*, Inf. *ανωγέμεν*. Plup. *ηνωγεα*, 3 S. *ηνωγει(ν)*, commonly *ανωγει*. For irreg. Plup. *ηνωγον* (or *ενωγον*), 3 S. *ηνωγε*, 3 P. *ηνωγεν*, see 351 D. For Pf. 3 S. *ενωγε* *he commands*, *ανωγει* is sometimes used: 2 D. *ανωγετον* for *ανωγατον*. Fu. *ανώξω*, Aο. *ηνωξα*.

12. *εγείρω* (*εγερ*) *to wake* (432, 5), 2 Pf. *εγρήγορα am awake*, 3 P. *εγρηγόρ-δασι* wholly irreg., Imv. 2 P. *εγρήγορθε* (middle ending), Inf. *εγρήγορδαι* (middle ending, but accent irreg.). Hence Pr. Par. *εγρηγορώω*.

6. Hm. has Pf. 1 P. *ιδμεν* (46 D), Plup. 2, 3 S. *ηδ-εσθα, ηδη* or *ηδ-ε*, also very irreg. *ηειδης, ηειδη* (perhaps for *επειδης, επειδη*); Plup. 3 P. *ισαν* (for *ιδ-σαν*); Pf. Sub. *ειδω* (*ιδω* ?), P. *ειδομεν, ειδετε, ειδωσι*; Inf. *ειδμεναι, ιδμεν*, Par. Fem. *ειδυια* and *ιδυια* (cf. 338 D); Fu. *εισομαι* and *ειδήςω*.

Hd. has Pf. 1 P. *ιδμεν*, Plup. 1, 3 S. *ηδ-εα, ηδ-ε*, 2 P. *ηδέατε*; Fu. *ειδήςω*.

The Dor., with *οιδα*, has a peculiar Pres. *ισαμι, ισθις, ισῶτι*, P. *ισαμεν, ισαντι*. 7. Hm. Impf. 3 S. *εικε*, 2 Pf. 3 D. *εικτον*, 2 Plup. 3 D. *εικτην*, 3 P. *ειοικε-σαν*, Plup. Mid. 3 S. *ηικτο* or *εικτο*.—Hd. has Pf. *οικα*, Par. *οικως*.

13. ἔρχομαι to *come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also εἰλήλυθα, 1 P. εἰλήλουδμεν (25 D).
 14. πάσχω (παδ, πενδ) to *suffer* (447, 18), 2 Pf. πέπονθα, 2 P. πέποσθα (better πέπασθα, for πεπαδ-τε, Par. Fem. πεπαδυῖα).
 15. πείθω (πιδ) to *persuade* (295), 2 Pf. πέποιθα trust, 2 Plup. 1 P. ἐπέπειθεν (Imv. πέπεισθι Aesch.).
 16. βιβρώσκω (βρο) to *eat* (445, 8), Pf. βέβρωκα (Par. N. P. βεβρωτες Soph.).
 17. πίπτω (πετ, πτε, πτο) to *fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτοῶτας (πεπτῶς, πεπτῶτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε he was *sending* (repeatedly), *used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε he *drove* (repeatedly), *used to drive*.—Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ο-ν, -σκ-ε-ς, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω to remain), φύγ-ε-σκε (φύγω to flee), ἐρητύσ-α-σκε (ἐρητύω to restrain).—A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω to hide), ῥίπτ-α-σκον (ῥίπτω to throw).—In contract verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω to call); or is dropped: ὤδε-σκον (ὤδέω to push). Verbs in αω sometimes change αε to αα: ναυετῶσκον (ναυετῶω to inhabit), cf. ναυετᾶ.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μι-form*; ἔφα-σκον (ἔφην said), στά-σκον (ἔστην stood), ἔ-σκον (ἦν was), κέ-σκετο (for κει-σκετο, ἐκείμην lay), ῥήγνυ-σκον (ῥήγγυνυν was breaking).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Σ.

Several verbs annex Σ to the tense-stem of the Impf. or 2 Aor.: Σ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω to pursue
 εἰκω to yield
 ἀμύνω to ward off
 εἰργω to shut out
 ἔλπω to lift up
 ἀγείρω to assemble
 φλέγω to burn
 φθίνω to perish
 ἔχω to hold
 ἐκίον went, Aor.

διωκάδω
 εἰκάδω
 ἀμυνάδω
 ἔργαδον or ἐέργαδον
 ἠερέδονται, οντο, float(ed) in air
 ἠγερέδονται, οντο
 φλεγέδω
 φθινύδω
 ἔσχεδον, Inf. σχεδέειν
 ἐκιάδον

IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. Forms of one voice in the sense of another.

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μαθήσῃς* to learn, *μαθήσῃς* (not *μαθήσω*) shall learn. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπῃς* to leave, *λείψῃς* (= *λειφθήσῃς*) shall be left.

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *aorist*, not a few take the *passive* form instead of the *middle*: *βούλομαι* to wish, Fu. *βουλῆσομαι*, but Ao. *ἐβουλήσῃν* (not *ἐβουλήσαμην*) wished. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι* to converse, Ao. *διελέχῃν* conversed, Fu. *διαλέξομαι* and *διαλεχθήσομαι* shall converse.

ἀγαμαι to admire (419, 1)

**αἰδέομαι* to feel shame (448, 1)

ἀλάομαι to wander

ἀμιλλάομαι to contend

ἀρνέομαι to deny

**ἄχθομαι* to be grieved (422, 1)

βούλομαι to wish (422, 3)

δέομαι to want (422, 4)

δέρκομαι to see (424 D, 31)

δύναμαι to be able (404, 5)

ἐναντιόομαι to oppose

ἐπίσταμαι to understand (404, 6)

εὐλαβέομαι to be cautious

**ἡδομαι* to be pleased

**ἐνθυμέομαι* to consider

προβνύμεομαι to be forward

**διαλέγομαι* to converse (424, 15)

ἐπιμέλομαι to care for (422, 11)

μεταμέλομαι to regret

ἀπονοέομαι to despair

**διανοέομαι* to meditate

ἐννοέομαι to think on

προνοέομαι to foresee, provide

**οἶομαι* to think (422, 15)

σέβομαι to revere

φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἀγαμαι*, Ao. usually *ἡγάσῃν*, but also *ἡγάσάμην*.

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω* to make glad, *εὐφράνῃην* made myself glad, rejoiced; *στρέφω* to turn, *ἐστράφην* turned (myself); *φαίνω* to show, *ἐφάνην* showed myself, *ᾤφραμην*, but *ἐφάνῃην* was shown.

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ἰάομαι* to heal, *ἰασάμην* healed, *ἰᾶσῃν* was healed; *δέχομαι* to receive, *ἐδεξάμην* received, *ἐδεχῃν* was received.—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: *μιμῶμαι* to imitate, *μεμίμημαι* have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. *ἵστημι* (στα) to set, place, M. *ἵσταμαι* to set one's self;
Trans., Fu. *στήσω* shall set, 1 Aor. *ἔστησα* set;
Intrans., 2 Aor. *ἔστην* (set myself) stood, Pf. *ἔστηκα* (have set myself) am standing, *ἑστήκειν* was standing, Fu. Pf. *ἑστήξω* shall stand.
a. The same important distinction prevails in the numerous compounds of this verb:—*ἀφίστημι* to set off, cause to revolt, *ἀπίστην* stood off, revolted, *ἀφέστηκα* am distant, am in revolt, —*ἐφίστημι* to set over, *ἐπίστην* set myself over, *ἐφίστηκα* am set over, —*καθίστημι* to set down, establish, *κατέστην* established myself, became established, *καθίστηκα* am established. The Aor. Mid. has a different meaning: *κατεστήσατο* established for himself.
2. *βαίω* (βα) to go (in poetry also cause to go);
(Trans., Fu. *βήσω* shall cause to go, 1 Aor. *ἔβησα*; Ion. and poet.)
Intrans., 2 Aor. *ἔβην* went, Pf. *βέβηκα* have gone, stand fast.
3. *φύω* to bring forth, produce; so *φύσω*, *ἐφύσα*; intrans., *ἐφῶν* was produced, came into being, *πέφυκα* am by nature.
4. *δύω* to pass under, take on; *καταδύω* to submerge trans.; so *δύσω*, *ἐδύσα*, but *ἔδυν* dived, set, *ἐνέδυν* put on, *ἐξέδυν* put off.
5. *σβέννυμι* to put out, extinguish; 2 Aor. *ἔσβην* went out, Pf. *ἔσβηκα* am extinguished.
6. *σκέλλω* (σκελ) to dry trans.; intrans., 2 Aor. *ἔσκλην* became dry, Fu. *σκλησομαι*, Pf. *ἔσκληκα*.
7. *πίνω* (πι) to drink, 2 Aor. *ἔπιον* drank; 1 Aor. *ἔπισα* (Pr. *πιπίσκω*) caused to drink.
8. *γείνομαι* (γεν, cf. 449, 1) to be born, poetic; 1 Aor. *ἔγενάμην* begot, brought forth.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

<i>ἀγνυμι</i> to break	2 Pf. <i>ἔαγα</i> am broken
<i>ἐγείρω</i> to wake trans.	<i>ἐγήγωνα</i> am awake
<i>ὀλλυμι</i> to destroy	<i>ὀλώλα</i> am ruined (<i>ὀλώλεκα</i> have ruined)
<i>πείθω</i> to persuade	<i>πέποιθα</i> trust (<i>πειθομαι</i> comply)
<i>πήγνυμι</i> to fix	<i>πέπηγα</i> am fixed
<i>ρήγνυμι</i> to break	<i>ἔρρωγα</i> am broken
<i>σήπω</i> to rot trans.	<i>σέσηπα</i> am rotten
<i>τήγω</i> to melt trans.	<i>τέτηκα</i> am melted
<i>φαίνω</i> to show	<i>πέφηνα</i> have shown myself, appeared (<i>φαίνομαι</i> to appear)

For the difference between

ἀνέφρα and *ἀνέφρα*, *πέπρωγα* and *πέπρωχα*, see 387 b.

SPECIAL FORMATION.

418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (L.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in τίος, τίος. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404-6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. *ἀγαμαι* (404, 4) *to admire*,—Ao. P. ἡγάσθη (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγάζομαι.
2. *γελῶ to laugh*,—Fu. γελάσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσθη. (Hm. also γελοιῶ.)
3. *ἐράω to love*,—Ao. P. ἡράσθη as act. (Ao. M. ἡρασάμην Hm.): also Pr. ἔραμαι (404, 7) poetic.
4. *ἐλάω to crush*,—Fu. ἐλάσω, Ao. ἐΐλασα (Pf. M. τέΐλασμαι, Ao. P. ἐΐλάσθη, *n. A.*): also φλάω with same meaning and inflection.
5. *κλάω to break*,—Fu. κλάσω, Ao. ἐκλασα, Pf. M. κέκλασμαι, Ao. P. ἐκλάσθη.
6. *σπάω to draw*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσθη.
7. *χαλάω to loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. κεχάλακα, Pf. M. κεχάλασμαι, *n. A.*), Ao. P. ἐχάλάσθη.
8. *ἀκέομαι to heal*,—Fu. ἀκέσομαι, Ao. ἡκεσάμην [Ao. P. ἡκέσθη].
9. *ἀλέω to grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀλήλεκα, Pf. M. ἀλήλεσμαι.

419 D. a. For tense-sign *σ* doubled in Hm. after the short vowel (ἐγέλασσα, ἀνέσσω), see 344 D.

1. Beside *ἐγᾶμαι to admire*, Hm. has *ἀγδομαι* and *ἀγαίομαι to envy*, Fu. *ἀγᾶσομαι*, Ao. ἡγᾶσάμην, V. ἀγητός.

10. ἀρκέω to suffice, —Fu. ἀρκέσω, Ao. ἤρκεσα [Ao. P. ἤρκεσθην].
11. ἐμίω to vomit, —Fu. ἐμέσω (ἐμῶ, ἐμούμαι, 374), Ao. ἤμεσα.
12. ζέω to boil, —Fu. ζέσω, Ao. ἔξεσα, V. ζεστός.
13. ξέω to scrape, —Fu. ξέσω, Ao. ἔξεσα, V. ξεστός.
14. τελέω to complete, —see Paradigm 288.
15. τρέω to tremble, —Fu. τρέσω, Ao. ἔτρεσα, V. ἄ-τρεστος; r. A. pr.
16. ἀρώω to plough, —Fu. ἀρόσω, Ao. ἤροσα, (Perf. M. ἀρήρομαι Hm.,) Ao. P. ἤρόσθην.
17. ἀνύω to achieve, —Fu. ἀνύσω, Ao. ἤνυσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἤνυσθην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνύτω or ἀνύω (327).
18. ἀρύω to draw water, —Fu. ἀρύσω, Ao. ἤρυσσα, V. ἀρυστέος. Att. Pres. ἀρύτω (327).
19. ἔλκω to draw, Fu. ἔλξω. Other tenses from st. ἔλκυ, Ao. εἰλκυσα, Pf. εἰλκυκα, Pf. M. εἰλκυσμαι, Ao. P. εἰλκύσθην, V. ἐλκτέος and ἐλκυστέος. The forms ἐλκύω, ἐλκύσω, εἰλξα, εἰλχθην are late.
20. πτύω to spit, —Fu. πτύσω, Ao. ἔπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before σ.

1. δέω to bind, —Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἐδέσθην, Fu. Pf. δεδήσομαι.
2. ὕω to offer, —Fu. ὕσω, Ao. ἔϋσα, Pf. τέϋκα, Pf. M. τέϋμαι, Ao. P. ἐτύσθην (65 c), V. ὕτέος.
3. λύω to loose, —see Paradigm 270-5, and compare 268 b.
4. αἰνέω to praise, —Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἤνέσθην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
5. καλέω to call, —Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσθην, all from syncopated stem κλε.
6. μύω to shut the mouth or eyes, —Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα at shut.

17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄνυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλκέω (381), Fu. ἐλκήσω, Ao. ἤλκησα, Ao. P. ἤλκησθην.

21. Ion. and poet. νεικέω to quarrel, upbraids, Fu. νεικέσω, Ao. ἐνείκεσα.

420 D. 8. Hm. 2 Ao. M. λῆμην, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ᾔνησα; Pr. also αἰνίζομαι (in Hes. αἰσημι).

5. Hm. also προ-καλίζομαι, poet. κυκλήσκω cl. 6.

10. Hm. ἄδω (ᾄ) to harm, mislead, Pr. M. 3 S. ἄδται, Ao. ἔλδσα, ἔλδσάμην, contracted ἄδσα, ἄδσάμην, Ao. P. ἄδσθην. The first ᾄ may become ᾗ by augment. V. ἄ-ἄδτος.

11. Hm. κοτέω (also κοτέομαι) to be angry, Ao. ἐκότρεσα, Pf. Par. κεκοτηγῆς (386 D) angry.

12. Ion. and poet. ἐρύω (ῥ) to draw, Fu. ἐρῶσω (Hm. also ἐρύω, 378 D), Ao. ἐρύσσα, Pf. ἐρύμαι (κατερύσμαι). Hes. Pr. Inf. (μ-form) ἐρύμεναι (28 D). Hm. has εἰρν only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύομαι, to preserve (405 D b).

7. *δύω* to pass under, put on, —Ao. P. *ἰδύσῃν*, V. *δύτός, τέος*; elsewhere *ὑ*, see 423, 3.
 8, 9. *ποδέω* to miss, and *πονίω* to toil, suffer, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only *ἀρώ* to plough has Ao. P. *ἠρόσῃν*). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335:

1. *δράω* to do, —Fu. *δράσω*, Ao. *ἔδρασα*, Pf. *δέδρακα*, Pf. M. *δέιδραμαι* (r. *δέιδρασμαι*), Ao. P. *ἰδράσῃν*.
2. *κνάω* to scratch (371 c), —Fu. *κνήσω*, Ao. *ἔκνησα*, Pf. M. *κέκνησμαι*, Ao. P. *ἐκνήσῃν*.
3. *χράω* to give oracle, —Fu. *χρήσω*, Ao. *ἔχρησα*, Pf. *κέχρηκα*, Pf. M. *κέκρησμαι*, Ao. P. *ἐχρήσῃν*.
4. *ψάω* to rub (371 c), —Fu. *ψήσω*, Ao. *ἔψησα* (Pf. M. *ἔψησμαι* or *ἔψημαι*, both late, Att. *ἔψηγμαι* from Pr. *ψήχω*, Fu. *ψήξω*): chiefly used in composition.
5. *νέω* to hear up, —Fu. *νήσω*, Ao. *ἔνησα*, Pf. M. *νένησμαι* and *νένημαι* [Ao. P. *ἐνήσῃν* and *ἐνήσῃν*], V. *νητός*.
6. *κυλίω* to roll, —Fu. *κυλίσω*, Ao. *ἐκύλισα*, Pf. M. *κεκύλισμαι*, Ao. P. *ἐκυλίσῃν*. Pr. also *κυλίνδω* and *κυλινδέω*.
7. *πρίω* to saw, —F. *πρίσω*, A. *ἔπρισα*, Pf. M. *πέπρισμαι*, A. P. *ἐπρίσῃν*.
8. *χρίω* to anoint, —Fu. *χρίσω*, Ao. *ἔχρισα*, Pf. M. *κέχρισμαι* (and *κεχρίμαι*), Ao. P. *ἐχρίσῃν*.
9. *χόω* to heap up, —Fu. *χώσω*, Ao. *ἔχωσα*, Pf. *κέχωκα*, Pf. M. *κέχωσμαι*, Ao. P. *ἐχώσῃν*. Late Pr. *χώννυμι* or *χωννύω* cl. 5.
10. *ξύω* to polish, —F. *ξύσω*, A. *ἔξύσα*, Pf. M. *ἔξυσμαι*, A. P. *ἐξύσῃν*.
11. *ῥώ* (*ῥ*) to pain, —Fu. *ῥώσω*, Ao. *ῥῶσα*, Pf. M. *ῥύσμαι*, Ao. P. *ῥύσῃν*.
12. *κναιώ* to scratch, —Fu. *κναισω*, Ao. *ἔκναισα*, Pf. M. *κέκναισμαι*, Ao. P. *ἐκναισῃν*.
13. *παίω* to strike, —Fu. *παίσω* (and *παιήσω*, 331), Ao. *ἔπαισα*, Pf. *πέπαικα* (Pf. M. *πέπαισμαι* late, Ao. P. *ἐπαίσῃν* poet.—usu. *πέπληγμαι*, *ἐπλήγην*, from *πλήσσω* 428, 5).
14. *παλαίω* to wrestle, —Fu. *παλαίσω*, Ao. *ἐπάλαισα*, Ao. P. *ἐπαλαίσῃν* poetic.
15. *κλείω* to shut, —Fu. *κλείσω*, Ao. *ἔκλεισα*, Pf. *κέκλεικα*, Pf. M. *κέκλεισμαι* and *κέκλειμαι*, Ao. P. *ἐκλείσῃν*.
16. *κλήω* Att. for *κλείω*, inflected in the same way, but in Perf. Mid. only *έκκλημαι*.

421 D. 15. Ion. *κλήω*, Ao. *ἐκλήισα*, Pf. M. *κεκλήϊ(σ)μαι*, Ao. P. *ἐκλήϊ(σ)θῃν*, V. *κλήιστός*. Dor. also Fu. *κλαξῶ*, Ao. *ἐκλαξα*.

24. Poet. *βαίω* to shatter, Fu. *βαίσω*, Ao. P. *ἔρβαίσῃν*.

17. *σείω to shake*,—Fu. σείσω, Ao. ἔσεισα, Pf. σέσεικα, Pf. M. σέσεισμαι, Ao. P. ἐσεισῃην.
 18. *ῥαύω to break*,—Fu. ῥαύσω, Ao. ῥῥανσα, Pf. M. τέῤῥανμαι and τέῤῥανσμαι, Ao. P. ἐῤῥαύσῃην.
 19. *παύω to make cease, Mid. to cease*,—Fu. παύσω, Ao. ἔπαυσα, Pf. πέπαυκα, Pf. M. πέπαυμαι, Ao. P. ἐπαύσῃην (Ion. and old Att. ἐπαύσῃην) V. παυστέος.
 20. *κελεύω to order*,—Fu. κελεύσω, Ao. ἐκέλευσα, Pf. κεκέλευκα, Pf. M. κεκέλευσμαι, Ao. P. ἐκελεύσῃην.
 21. *λεύω to stone*,—Fu. λεύσω, Ao. ἔλευσα, Ao. P. ἐλεύσῃην.
 22. *ακούω to hear*, see 423, 1, —[Pf. M. ἤκουσμαι], Ao. P. ἠκούσῃην.
 23. *κρούω to beat*,—Fu. κρούσω, Ao. ἔκρουσα, Pf. κέκρουκα, Pf. M. κέκρουμαι (but κέκρουσται), Ao. P. ἐκρούσῃην.

IV. *Stems which assume ε in some of the forms* (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. <i>ἄχθομαι to be displeased.</i>			
ἀχθέσομαι (413)			ἠχθέσῃην (415)
2. <i>βόσχω to feed trans., Mid. intrans.</i>			
βοσκήσω	[ἐβόσκησα]		[ἐβοσκήσῃην]
a. The primitive stem βο appears in V. βοτός (also βοσκητέος).			
3. <i>βούλωμαι to wish.</i> Augment, see 308 a.			
βουλήσομαι		βεβούλημαι	ἐβουλήσῃην (413)
4. <i>δέω to need, Mid. to want, entreat.</i>			
δεήσω	ἐδέησα	δεδέηκα, δεδέημαι	ἐδεήσῃην (413)
a. Impersonal δεῖ it is necessary (only once in Hm.), Impf. ἔδει, Fu. δεθήσει, Ao. ἐδέησε.			
5. <i>ἔρομαι to ask</i> , see 424, 9; Fu. ἐρήσομαι.			
6. <i>ἔρρω to go (to harm).</i>			
ἐρρήσω	ἤρρησα	ἤρρηκα	
κατευδήσω			Augment, §14. V. κατευδητέον
8. <i>έψω to boil</i> : also ἐψέω cl. 7, rare.			
ἐψήσω	ἤψησα	ἤψημαι	ἠψήσῃην
V. ἐφῶός (for ἐψ-τος) and ἐψητέος.			
9. <i>ἐσέλω and ἐέλω to wish</i> : Impf. ἤσελον (never ἐσελον).			
(ἐ)σελήσω	ἤσελησα	ἤσεληκα [τεσεληκα]	
a. The Attic poets in the iambic trimeter have ἐέλω (not ἐδέλω); but ἐδέλω is the usual form in Attic prose, and the only one in Hm. and			

422 D. 3. Hm. Pr. Inf. βόλεσθαι, 2 Pf. προ-βέβουλα.

4. Hm. has in Aot. δῆσε and ἐδεήσε, each once; in Mid. always δεύομαι Cf. 89.

Pind. The augmented forms in Att. always have η : thus Ao. ἡδελησσω but Subj. ἐδελησσω or δελησσω, etc.

10. μάχομαι *to fight*.

μαχοῦμαι (374) ἐμαχεσάμην μεμάχημαι V. μαχετίος, ητίος

11. μέλω *to care for*.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήσῃην
a. The Att. prose has the Act. only as an impersonal verb, μέλει it concerns, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμέλομα. (also ἐπιμελλόμαι cl. 7) passive deponent (413).

12. μέλλω *to be about*. Augment 808 a.

μελλήσω ἐμέλλησα V. μελλήτιος

13. μένω *to remain*: also μίμνω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετός, τίος

14. νέμω *to distribute*.

νεμῶ ἐνείμα νενέμηκα, ημαι ἐνεμήσῃην

a. νεμήσω late; ἐνεμέδῃην rare and doubtful.

15. οἶμαι (οἶμαι) *to think*; Impf. φόμην (ῥμην).

οἴσομαι [φῳσάμην] φήσῃην (413)

16. οἴχομαι *to be gone*; Impf. φῳχόμην *was gone or went*.

οἴχσομαι (ῥχῃμαι n. A., used only in comp.)

17. πέρδω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι *to fly*, see 424, 19; Fu. π(ε)τήσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω *to hear*. (Hm. also ἀκουάζομαι.)

ἀκούσομαι ἤκουσα ἀκήκοα (39, 321) ἠκούσῃην (342)

a. 2 Plup. ἠκηκόειν, less freq. ἀκηκόειν. Pf. M. ἤκουσμαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχεῖομενος or μαχεοῦμενος (28 D), Fu. μαχέομαι usu. μαχίσσομαι, Ao. ἐμαχεσάμην or ἐμαχησάμην, V. μαχητός. Hd. Pr. Par. μαχεοῦμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μλε-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. οἶω or δῖω, Mid. almost always with diaeresis δῖομαι, Ao. ωῖσάμην, Ao. P. ὠτῶσῃην. The ι with diaeresis is long.

16. Hm. also Pr. οἰχρέω cl. 5, Pf. παρ-ῥχηκα. Hd. οἰχῶκα (for οἰχ-ῥχ-α, 65).

19. Hm. ἔλδομαι *to be healed*, Fu. ἐλδήσομαι.

20. Hm. κήδω *to trouble*, Fu. κηδήσω, Ao. ἐκήδησα, (2 Pf. κέκηδα, not in Hm., intrans. =) Mid. κηδομαι *am troubled*, irreg. Fu. Pf. κεκαδήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι *to attend to*, Fu. μεδήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) *guardian*. Cf. also μήδομαι *to intend, contrive*, Fu. μήσομαι, Ao. ἐμυσάμην.

2. βιώω to live. Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσκομαι	ἐβίων (408, 13)	βεβίωκα	
βιώσω 1.	ἐβίωσα rarer	βεβίωμαι	v. βιωτός, τέος

3. δύω to pass under, take on (416, 4): also δύνω cl. 5.

δύσω	ἔδυσσα	δέδυκα	ἔδδυσην (420, 7)
	ἔδυν (408, 16)	δέδυμαι	v. δυτός, τέος

4. φύω to produce (416, 3).

φύσω	ἔφυσσα	πέφυκα	ἔφυνην
	ἔφυν (408, 17)		v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω to lead.

ἄξω	ἤγαγον (384)	ἤχα (later	ἤχυσην
ἄξομαι as pass.	ἤξα rare	ἀγέχοχα), ἤγμαi	ἀχθήσομαι

2. ἀρχω to rule, begin, Mid. to begin.

ἄρξω	ἤρξα	ἤρχα r., ἤργμαι	ἤρχυσην
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3. βλέπω to look, see.

βλέψω	ἔβλεψα	βίβλεφα	ἐβλέφυσην
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4. βρέχω to wet.

βρέξω	ἔβρεξα	βίβρεγμαi	ἐβρέχυσην, ἐβράχην 1.
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5. βρίσσω to be heavy, rare in prose.

βρίσω	ἔβρισσα	βίβρισσα	
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6. γράφω to write.

γράψω	ἔγραψα	γέγραφα, γέγραμμαi	ἐγράφην
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a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράψα are late.

7. δέρω to flay: Attic also δαίρω cl. 4 (Hd. δείρω).

δερώ	ἔδειρα	ἔδαρμαι (384 a)	ἔδάρην, v. δαρτός
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8. ἔπομαι to follow; Impf. εἰπόμην (312).

ἔψομαι	ἔσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσσαι, σπόμενος)
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423 D. 2. Hm. Fu. βέλομαι or βέομαι (378 D).

3. Hm. has Pr. Impf. Act. only δύνω (yet δψέ δύνω late selling), Mid. only δύομαι, both with same meaning. For ἔδυσσο, δύσσο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύασι, Par. πεφύας, -ώτος (386 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω to wound, Ao. 3 S. οὐτησε, comm. 2 Ao. οὐτά (408 D, 21), 2 Ao. M. Par. οὐτάμενος wounded, Ao. P. Par. οὐτηθεῖς. Also Pr. οὐτάω, Ao. οὐτάσα freq., Pf. M. 3 S. οὐτασται, Par. οὐτασμένος.

424 D. 1. Hm. also ἀγινέω or ἀγίνω (329); Ao. Imv. ἔξετε (349 D).

4. Hm. has also st. βρεχ to rattle, only in 2 Ao. 3 S. ἐβράχε:—also st βροχ to enailow, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόχαιε and 2 Ao. P. Par ἀναβροχέις.

8. Ion. and poet. Act. (only once as simple) ἔπω to be busy, Fu. ἔψω, 2 Ao. ἴσπον (ἐπ-έσπον), Par. σπάν, 2 Ao. M. as in Att. The forms ἔσπωμαi, ἔσποίμην,

- a. The orig. stem was *σπ.* 2 Aο. *ἐσπόμην* is for *ε-σ(ε)π-ομην* (339) with irreg. breathing brought in from the Pr. *ἐπομαι* (63).

9. *ἔρομαι* to ask. Pr. Impf. not used in Att., supplied from *ἐρωτάω*.
ἐρήσομαι (422, 5) *ἡρόμην*

10. *ἐρύκω* to hold back; chiefly poetic.

ἐρύξω *ἥρυξα* (Hm. also *ἥρύκακον*, 384 D)

11. *ἔχω* to have, hold; Impf. *εἶχον* (312): also *ἴσχω* cl. 8.

ἔξω, *σχῆσω* *ἔσχον* *ἔσχηκα*, *ἔσχημαι* *ἐσχέδην* n. A.

- a. V. *ἐκτός*, *τέος*, and *σχετός*, *τέος*. The modes of the 2 Aο. are *ἔσχον*, *σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμαι*, etc.), *σχές* (408, 11), *σχεῖν*, *σχών*. In the Pr., *ἔχω* is for *ἐχω* (65 c), and that for *σχε-ω* (63). The stem *σχε* is syncopated in *ἔσχον* (339), beside which it assumes *ε* in *σχῆσω*, etc. (331).

12. *ἔερόμαι* to become warm; in prose only Pr. Impf.

13. *ἔλιβω* to press.

ἐλίψω *ἔβλιψα* [*τέβλιφα*, -μαι] *ἐβλίφην* [*ἐβλίβην*]

14. *λάμπω* to shine, Mid. *λάμπομαι* id.

λάμψω *ἐλαμψα* *ἐλαμπα*

15. *λέγω* to gather.

λέξω *ἐλεξα* *ἐίλοχα* (319 c, 334 a) *ἐλέγην*
ἐίλεγμαι *ἐλέχθην* r. A.

- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω* to speak has no Pf. Act. (for the late *λέλεχα*, earlier writers use *ἐίρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Aο. P. *ἐλέχθην*; yet *δια-λέγομαι* (413) makes *δι-είλεγμαι* (319 c).

16. *ἀν-οίγω* to open; Impf. *ἀνέφωγον* (312): also *ἀν-οίγνυμι* cl. 5.

ἀν-ίξω *ἀνέφξα* *ἀνέφωχα*, *ἀνέφωγα* *ἀνέφωχην*
ἀνέφωγμαι v. *ἀνοικτέος*

- a. For *ἀνέφωχα* and *ἀνέφωγα*, see 387 b. The latter was avoided by Attic writers, and *ἀνέφωγμαι* used instead. Rare forms are *ἥνοιγον*, *ἥνοιξα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι*, *σποίμην*, etc., the preceding word being read without elision: *ἄμα σπέσδω*, not *ἄμ' ἐσπέσδω*. Hm. Imv. *σπέω* for *σπέο*. Hd. Aο. P. *περι-έφδην*.

9. Ion. Pr. *ἐίρομαι* (24 D c), Fu. *ἐιρήσομαι*. Hm. also Pr. *ἐέρομαι* cl. 7 (less freq. Act. *ἐρέω* and *ἐρεῖνω*. He has irreg. accent in Pr. Imv. *ἐρεῖο* (for *ἐρέω*, from *ερεο*, 370 D b) and 2 Aο. Inf. *ἐρεσδαι* (387 D a).

10. Hm. has also *ἐρυκάνω* (329 b), *ἐρυκανάω* (331).

11. Hm. 2 Pf. *ἔχωκα* (for *οκώχα*), Plup. M. 3 P. *ἐπ-όχωτο* irreg. Hd. 2 Aο. M. 3 S. *ἡνέσχετο* (314) for *ἀνέσχετο*. For poet. *ἐσχεδον*, see 411.

12. Hm. Fu. *δέρσομαι* (345 D), 2 Aο. P. Sub. *δερείω* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Aο. P. *ἐλέχθην* (Hd. also *ἐλέγην*). For Aο. M. *ἐλέγμην*, *ἔλεκτο*, see 408 D, 37.

16. Hd. 1 Aο. *ῶϊξα*. Hm. Impf. M. 3 P. *ῶίγνυτο*.

17. *πέμπω to send.*

πέμψω	ἔπεμψα	πέπομφα, πέπεμμαι	ἐπέμφῃην
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18. *πέρδω, comm. πέρδομαι, Lat. pedo (422, 17).*

παρδήσομαι	ἔπαρδον	πέπορδα (334 a)	
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19. *πέτομαι to fly; st. π(ε)τ, π(ε)τε, πτα. See 422, 18.*

πτήσομαι	ἐπτόμην		
πετήσομαι	ἐπτάμην, ἔπτην (408, 5)		

a. *πετήσομαι* and *ἔπτην* are poetic. This is the case too with *ἵπταμαι* and *πέταμαι*, Ao. P. *ἐπειτάσθην* (331). Poetic are also *ποτάδομαι*, *ποτέομαι*, *ποτήσομαι*, *πεπότῃμαι*, *ἐποτήσθην*.

20. *πλέκω to twist.*

πλέξω	ἔπλεξα	πέπλεχα (πέπλοχα)	ἐπλάκην (334 a)
		πέπλεγμαι	ἐπλέχῃην Γ. A.

a. *ἐπλάκην* often appears as a various reading for *ἐπλάκην*.

21. *πνίγω to choke.*

πνίξω	ἔπνιξα	πέπνιγμαι	ἐπνίγην
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22. *στίργω to loose.*

στίρξω	ἔστερξα	ἔστοργα (334 a)	ν. στερκτός, τέος
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23. *στρέφω to turn.*

στρέψω	ἔστρεψα	ἔστροφα (334 a)	ἔστράφην
		ἔστραμμαι	ἔστρέφῃην Γ. A.

24. *τέρπω to delight.*

τέρψω	ἔτερψα		ἐτέρφῃην
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25. *τρέπω to turn.*

τρέψω	ἔτρεψα	τέτροφα, τέτραφα	ἐτράπην
	ἔτραπον	τέτραμμαι	ἐτρέφῃην Γ. A.

26. *τρέφω to nourish (66 c).*

ἔρέψω	ἔῤρεψα	τέτροφα (334 a)	ἐτράφην
		τέῤραμμαι	ἔῤρέφῃην Γ. A.

27. *τρίβω to rub.*

τρίψω	ἔτριψα	τέτριφα	ἐτρίβην
		τέτριμμαι	ἐτρίφῃην less fr

23. Hd. 1 Ao. P. *ἔστράφῃην*.

24. Hm. 2 Ao. M. *ἐταρπόμεν*, and with redupl. (384 D) *τεταρπόμεν*, Ao. P. *ἐτάρπῃην* and *ἐτέρφῃην*, also 2 Ao. *ἐτάρπην*, Sub. 1 P. *τραπείομεν* (397 D).

25. Hd. has Pr. *τράπω*, Ao. P. *ἐτράφῃην* (also in Hm.), but *τρέψω*, *ἔτρεψα*. Hm. has also *τραπέω*, *τροπέω*. For *τετράφαται*, see 392 D.

26. Dor. *τράφω*. Hm. has an intrans. 2 Ao. *ἔτραφον* was nourished, grew, 2 Pf. *τέτροφα*.

30. Poet. st. γων. Hm. has 2 Pf. *γέγωνα* *ἰθουί*, Plup. 3 S. *ἔγεγωνει* (and *ἐγέγωνε*, also 1 S. *ἔγεγωνευν*, 351 D), Inf. *γεγωνέμεν*, irreg. *γεγωνεῖν*, Par. *γεγωνός* (not in Hm. are Sub. *γεγώνω*, Imv. *γέγωνε*; Fu. *γεγωνήσω*, Ao. *ἔγεγωνῃσα*; also Pr. *γεγωνίσκω* or *γεγωνέω*, found even in Att. prose).

28. τύφω *to raise smoke* (66 c).

τύθυμαι . ἐτύθυον

29. ψύχω *to cool*.

ψύξω ψύξα ψύγμαι ψύχσην, also
ψύχην, ψύγην

SECOND CLASS (*Protracted Class*, 326).

425. A short α, ι, υ of the stem is lengthened in the present to η, ει, ευ respectively. The following verbs belong to this class

a. Mute Stems.

1. λήθω (λαθ) rare in prose, = λανθάνω cl. 5, *to lie hid*.

2. σήπω (σάπ) *to rot*, trans.

σήψω ἔσηψα σέσηπα (417) ἐσάπη

3. τήκω (τάκ) *to melt*, trans.

τήξω ἔτηξα τέτηκα (417) ἐτάκην
[τέτηκται] ἐτήχσην rare

4. τρώγω (for τρηγω, st. τράγ) *to gnaw*.

τρώξομαι ἔτρωγον τέτρωγμαι V. τρωκτός

a. The 1 Aο. ἔτρωξα is also found in comp. : κατέτρωξα.

5. ἀλείφω (αλίζ) *to anoint*.

ἀλείψω ἤλειψα ἀλλήλιφα (321) ἠλείψσην
ἀλλήλιμμαι [ἤλειμμαι] ἠλίψην rare

6. ἐρείπω (ερίπ) *to overthrow*; chiefly Ion. and poet.

ἐρείψω ἤρειψα ἐρήριπα am fallen ἠρείψσην
ἤριπον fell ἐρήριμμαι ἠρίπην

7. λείπω (λιπ) *to leave*, see Paradigm 292: also λιμπάνω cl. 5, rare.

31. Poet. δέρομαι *to see*, 2 Aο. ἐδράκον (383 D), 2 Pf. δέδορκα *see*, Aο. P ἐδέρχσθην *saw* (2 Aο. ἐδράκην Pind.).

32. Hm. ἔλπω *to cause to hope*, ἔλπομαι or ἐέλπομαι (23 D a) *to hope* (= Att. ἐλπίζω cl. 4), 2 Pf. ἔολπα *hope*, Plup. ἐώλπειν (322 D), V. ἔ-ελπτος.

33. Poet. ἰάχω and ἰαχέω cl. 7, *to sound*; Hm. 2 Pf. Par. Fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *to command*, Fu. κελήσσομαι (381), Aο. ἐκελησάμην rare, usu. 2 Aο. ἐκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Aο. ἐπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Aο. 3 S. ἔπλε.

36. Poet. πέρδω *to destroy* (in prose πορδέω), Fu. πέρσω, Aο. ἔπερσα. Hm. 2 Aο. ἐπράδον (383 D), 2 Aο. M. Inf. πέρδαι (408 D, 43).

37. Poet. st. πορ, 2 Aο. ἔπορον *imparted*, Pf. M. 3 S. πέπωρται (340) *it is allotted, destined*, Par. πεπωμένος.

38. Ion. and poet. τέρσομαι *to become dry*, 2 Aο. P. ἐτέρσην. Hence Act τερσαίνω, Aο. ἐτέρσθην (late ἔτερσα) *made dry*.

425 D. 6. Hm. Plup. M. 3 S. ἐρέριπτο for ἐρήριπτο.

8. πείθω (πίθ) *to persuade*, see Paradigm 295.
 9. στείβω (στίβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.
 πτείψω ἔστειψα ἐστίβημαι (331) v. στεῖπτός
 10. στείχω (στίχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.
 στείξω ἔστειξα and ἔστιχον
 11. φείδομαι (φίδ) *to spare*.
 φείσομαι ἐφεισάμην
 12. ἐρεύγομαι (εῤῥγ) *to spew*, chiefly Ion. and poet. Pres. also ἐρνυ-
 γάνω cl. 5.
 ἐρεύξομαι ἤρῳγον (in Hm. *roared*)
 13. κεύθω (κυθ) *to hide*, poetic.
 κεύσω ἔκευσα κέκευθα as pres.
 14. πείθομαι (πύθ) poetic for πυνθάνομαι cl. 5, *to inquire, learn*.
 15. τεύχω (τύχ, τυκ) *to make ready, make*, poetic.
 τεύξω ἔτευξα τέτυγμα ἐτύχθην
 16. φεύγω (φύγ) *to flee*; also φυγάνω cl. 5.
 φεύξομαι or ἔφῳγον πέφευγα v. φευκτός, τέος
 φευξοῦμαι (377)

426. b. Stems in v.

1. νέω (νυ) *to run*. Fu. νεύσομαι.
 2. νέω (νυ) *to swim*.
 νευσοῦμαι (377) ἔνευσα νένευκα v. νευστέος

8. Hm. 2 Ao. πέπιθον (384 D) *persuaded*, whence Fu. πεπιθήσω *shall persuade*; but πιθήσω (331) *shall obey*, Aor. Par. πιθήσας *trusting*, 2 Plup. 1 P. ἐπέπιθμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισδι.

11. Hm. 2 Ao. πεφίδομην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κύθεις, Sub. 3 P. κεκύδωσι (384 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχώς, Fu. Pf. τετεύξομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετεύχεται, -ατο, see 392 D. The forms τέτευγμα, ἐτεύχθην are late.

16. Hm. 2 Pf. Par. πεφυγότες (cf. Hm. φύξα = φυγή *flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. τᾶφ or θᾶπ (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμάγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. - ἔτμάγον, 2 Ao. P. ἐτμάγην.

19. Ion. and poet. ἐρείκω (εῤῥικ) *to rend*, Ao. ἤρειξα, 2 Ao. ἤρικον intrans. *shivered*, Pf. M. ἐρήργαμαι.

20. Hm. ἐρεύδω (εῤῥυδ) *to make red*, Ao. Inf. ἐρεύσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also νήχω, νήχομαι, Fu. νήξομαι, (freq. in late prose.) Dor. νάχω, νάχομαι. Hm. ἔννεον (308 D).

3. πλέω (πλυ) *to sail*.

πλεύσομαι	OF	ἔπλευσα	πέπλευκα	[ἐπλεύσῃ]
πλευσοῦμαι		[πλεύσω]	πέπλευσμαι	(342) V. πλευστός

4. πνέω (πνυ) *to breathe, blow*.

πνεύσομαι	OF	ἔπνευσα	πέπνευκα	[ἐπνεύσῃ]
πνευσοῦμαι			[πέπνευσμαι]	V. πνευστός

5. ρέω (ρύ) *to flow*.

ρέυσομαι		ἔρρευσα	ἐρρύηκα (331)	ἐρρύην, V. ρυτός
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a. Instead of ἔρρευσα and ρεύσομαι, the Attic writers generally use the Aa and Fu. Pass. ἐρρύην, ρύησομαι.

6. χέω (χυ) *to pour*.

χέω (378)	ἔχεα (381)	κέχυκα, κέχυμαι	ἐχύην
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THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἄπτω (ἀφ) *to fasten, kindle*, Mid. *to touch*.

ἄψω	ἤψα	ἤμμαι	ἤφθην
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2. βύπτω (βαφ) *to dip, dye*.

βάψω	ἔβαψα	βέβαμμαι	ἐβάφην, V. βαπτός
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3. βλάπτω (βλαβ) *to hurt*.

βλάψω	ἔβλαψα	βέβλαφα	ἐβλάφθην and
		βέβλαμμαι	ἐβλάβην

3. Ion. and poet. πλώω, Fu. πλώσομαι, Aa. ἔπλωσα, also 2 Aa. ἔπλων (408 D, 25), Pf. πέπλωκα, V. πλωτός.

4. Hm. 2 Aa. Ἰμν. ἔμ-πνυε, 2 Aa. M. 3 S. ἔμ-πνῦτο (408 D, 30), Aa. P. ἔμ-πνῦνθην (396 D), Pf. M. πέπνῦμαι *am animated, intelligent*: connected with this is Pr. πινύσκω (πινυ) Aesch. *to make wise*, Hm. Aa. ἐπινύσα. For intensive ποινύω *to ruff with exertion*, see 472 k.

6. Hm. also χέω (370 D b), Aa. usu. ἔχεα (381 D), 2 Aa. M. 3 S. χύτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεόμαι (αλυ) *to avoid* (Act. ἀλευω *to avert*, Aesch.), Aa. ἠλεόμην and ἠλευόμην. Pr. also ἀλεείνω.

8. Poet. κλέω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Aa. ἔκλυον *heard*, Ἰμν. κλύδι or κέκλυδι, κλύτε or κέκλυτε (408 D, 28), also κλύε, κλύετε, Par. M. κλύμενος = V. κλυτός *heard of, celebrated*.

9. Poet. σείω (συ) *to drive* (also in late prose), Aa. ἔσσενα (308 D), Pf. M. ἔσσυμαι *hasten* (319 D, 367 D), Aa. P. ἐ(σ)σάθην, 2 Aa. M. 3 S. σῦτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεύται or σοῦται, 3 P. σοῦνται, Ἰμν. σοῦ, σοῦσδε, σοῦσδε. From st. συ comes also σείω *to shake* (= σενι-ω, 328 e. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Aa. P. 3 S. ἐφθῃ (?).

3. Hm. Pr. M. 3 S. βλάβεται.

19. τύπτω (τύπ, also τυπτε, 331) *to strike*.

τυπτήσω (έτυψα, έτυπον τέτυμμαι έτύπην)

a. *έτύπησα* is found in Aristotle; *τετύπηκα, τετύπημαι, έτυπήθην* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ*), the perfect and passive systems from *πλήσσω* (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes *ι* in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in σσω and ζω which form second tenses.

428. 1. ἀλλάσσω (αλλαγ) *to exchange*, see Paradigm 294.

2. κηρύσσω (κηρυκ) *to proclaim*.

κηρύξω (έκήρυξα κεκήρυχα, -γμαι έκηρύχθην)

3. μάζσσω (μαγ) *to knead*.

μάξω (έμαξα μείμαχα, μέμαγμαι έμάγην, έμάχθην)

4. δρύσσω (ορυχ) *to dig*.

δρύξω (ώρυξα δώρυχα, -γμαι ώρύχθην)

a. Pf. M. *ώρυγμαι* (for *δώρυγμαι*) late, 2 A.O. P. *ώρύχην* doubtful.

5. πλήσσω (πληγ) *to strike*. (έκπλήγνυσθαι cl. 5, Thuc.)

πλήξω (έπληξα πέπληγα πέπληγμαι έπλήχθην less freq.)

a. *έκπλήσσω, καταπλήσσω* make *-επλάγην* (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω* (*παταγ*), which in Att. is confined to the active.

6. πράσσω (πράγ) *to do*.

πράξω (έπραξα έπράχα, έπράγα (387 b) έπράγμαι έπράχθην)

7. πτήσσω (πτηκ) *to cower*: also πτώσσω Ion. and poet.

πτήξω (έπτηξα έπτηχα)

8. τaráσσω (τάραχ) *to disturb*: also *ΰράσσω* (τραχ) mostly poet.

ταράξω (έτάραξα τέταραγμαι έταράχθην
ΰραξα (66 c) τέτρηχα am troubled (έΰράχθην r.)

9. τάσσω (τάγ) *to arrange*.

τάξω (έταξα τέταχα, τέταγμαι έτάχθην (r. έτάγην)

428 D. 5. Hm. 2 A.O. (έ)πέπληγον (384 D), 2 A.O. P. *έκ-πλήγην, κατ-επλήγην*

7. Hm. has from kindred st. *πατα*, 2 A.O. 3 D. *κατα-πτήτην* (408 D, 28) and Pf. Par. *πεπτηώς, -ώτος* (386 D, 360 D).

10. φρίσσω (φρικ) *to be rough*.
 φρίξω ἔφριξα πέφρικα *am rough*
 11. φυλάσσω (φύλακ) *to guard*, Mid. *to guard* (one's self) *against*.
 φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφύλαχην
 12. κλάζω (κλαγγ, 328 b) *to make a loud noise*.
 κλάγξω ἔκλαγξα κέκλαγγα *as pres.*, Fu. Pf. κεκλάγξομαι
 13. κράζω (κραγ) *to cry*; Pr. Impf. rare.
 ἐκράγον κέκράγα *as pres.*, Fu. Pf. κεκράξομαι
 a. κράξω, ἔκραξα, late. Pf. Imv. κέκραχθι, see 409, 8.
 14. ῥέζω (ῥεγ) *to do*, Ion. and poet.: also ἔρδω (for ἐρζω, st. ἐργ).
 ῥέξω ἔρεξα, ἔρρεξα ῥέχθην
 ἔρξω ἔρξα ἔοργα, ἐώργειν (322 D)
 a. Hd. has a Pr. Impf. ἔρδω instead of ἔρδω.
 15. σφάζω (σφαγ) *to slay*, in Attic prose usu. σφάττω.
 σφάζω ἔσφαξα ἔσφαγμαi ἐσφάγην, γ. ἐσφάχθην
 16. τρίζω (τριγ) *to squeak*, Ion. and poet. 2 Pf. τέτριγα *as pres.*
 17. φράζω (φραδ) *to declare*.
 φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσθην
 18. χάζω (χαδ) *to make retire*, Mid. *to retire*; chiefly poetic.
 χάσσομαι ἐχασάμην
 19. χέζω (χεδ) *alivum exonerō*.
 χεσοῦμαι (377) ἔχεσα (ἔχesson) κέχοδα (*pass.* κεχέσθαι, κεχεσμένος)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πέσσω (πεπ) *to cook*: also πέπτω later.
 πέψω ἔπεψα πέπεμμαι ἐπέφθην
 2. νίζω (νιβ) *to wash hands or feet*: also νίπτω not Att.
 νίψω ἔνιψα νένιμμαι ἐνίφθην

10. Pind. Pf. Par. πεφρίκοντας, see 360 D.
 12. Poet. 2 Ao. ἐκλάγον. Hm. 2 Pf. Par. κεκληγώς, G. -οντος (360 D).
 17. Hm. 2 Ao. ἐπέφραδον (384 D). Hes. Pf. M. Par. πεφραδμένος.
 18. Hm. 2 Ao. M. irreg. κεκαδόμην (384 D) *retired*, but Act. κέκαδον *deprived*, Fu. κεκαδήσω *shall deprive*. Cf. 422 D, 20.
 20. Poet. κρίζω *to creak*; 2 Ao. 3 S. κρίκε (or κρίγε) Hm., 2 Pf. κέκριγα Aristoph.
 21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near*, Mid. *to come near*, Fu. πελάσσω, πελώ (375), Ao. ἐπέλασσα, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάσθην, 2 Ao. M. 3 S. πλῆτο, 3 P. ἐπληντο (408 D, 22). Pr. also πελάω, Ep. πλάνημι or πλυνάω cl. 5 (443 D, 6), Trag. πελάδω, πλάδω (411).
 429 D. 3. Hm. ἐνίσσω (ενιπ) = ἐνίπτω cl. 3, *to chide* (427 D, 20).
 4. Hm. ὀσσομαι (οπ) *to foresee*, only Pr. Impf.: cf. 450, 4.

430. b. Lingual stems which make σσω (ττω), 328 a.

1. ἀρμόττω *to fit together*: also ἀρμόζω not Att.

ἀρμόσω	ἤρμοσα	ἤρμωμαι	ἤρμύσῃην
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2. βλίττω *to take the honey* (μέλι, μέλιτ-ος, 53 D). Ao. ἐβλίσα.
3. βράσσω *to boil* [Ao. ἐβρασα, Pf. M. βέβρασαι].
4. ἐρέσσω *to row*. Ao. ἤρεσα.
5. πύσσω *to sprinkle*.

πύσω	ἐπύσα	[πέπασμαι]	ἐπύσῃην
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6. πλάσσω *to form*.

πλάσω	ἐπλάσα	πέπλασμαι	ἐπλάσῃην
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7. πτίσσω *to rounḍ*.

πτίσω	ἐπτίσα	ἐπτισμαι	ἐπτίσῃην
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431. c. Stems of variable form.

1. ἀρπάζω (ἀρπαδ, also ἀρπαγ not Att.) *to seize*.

ἀρπάσω (-ομαι)	ἤρπασα	ἤρπακα, ἤρπασμαι	ἤρπάσῃην
(ἀρπάζω)	ἤρπαξα	ἤρπαγμαi	ἤρπάχῃην

 - a. 2 Ao. P. ἤρπάγην late. Verbal ἀρπαστός (ἀρπακτός n. A.).
2. βαστάζω (βασταδ, late βασταγ) *to carry*, poet. (late in prose).

βαστάσω	ἐβάστασα [-ξα]	[βεβάσταγμαi]	[ἐβαστάχῃην]
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3. νύσσω (νag and ναδ) *to press close*.

νάζω	ἐναξα	νένασμαι	
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4. παίζω (παιδ and παιγ) *to sport*.

παιζούμαι (377)	ἔπαισα	πέπαισμαι	v. παιστήος
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 - a. ἔπαιξα, πέπαιξα, πέπαιγμαi, ἐπαίχῃην are late: so also Fu. παίζομαι and παίζω.
5. σώζω (σω, σωδ) *to save*.

σώσω	ἔσωσα	σέσωκα, σέσωσμαι	ἔσώσῃην
		σέσωμαι	v. σωστήος

5. Hm. λάζομαι (λαβ) = λαμβάνω cl. 5, *to take* (437, 4). Attic poets have λάζυμαι.

430 D. 8. Hd. ἀφάσσω = ἀφάω *to feel*, Ao. ἤφασα.

9. Hm. ἱμάσσω *to lash*, Fu. ἱμάσω, Ao. ἱμάσα; cf. ἱμάς *lash*, G. ἱμάντ-ος.

10. Poet. κορύσσω (κορυδ) *to equip*, Ao. M. κορυσσάμενος, Pf. M. κεκορυδμένος (46 D).

11. Poet. (rare in prose) λίσσομαι (λίτ) *to pray*, also λίτομαι cl. 1. Hm. Ao. ἐλλισδάμην (308 D), 2 Ao. Inf. λιτέσθαι.

12. Poet. νίσσομαι *to go*, Fu. νίσσομαι. Also Pr. νέομαι, usu. with future meaning. The orig. stem was perhaps νι, whence νει (326) or νιτ (327); νέομαι for νειομαι (39 a).

431 D. 5. Hm. Pr. σώζω and σώω (shortened in Sub. σόης, σήν, σώωσι), Fu. σαώσω, Ao. ἐσαώσα, Ao. P. ἐσαώδην. The orig. stem was σαο (cf. 210), from which comes also a 2 Ao. (μι-form) σώω *he saved and save thou*.

6. ἴζω (*id*, *ize*, 331) *to sit, seat*, Mid. ἴζομαι, also ἴζομαι (*id*), *to sit*: found chiefly in comp. with *κατά*. Hence

κασιζέω, Impf. ἐκάσιζον (314): also ἰζάνω, κασιζάνω, cl. 5.

κισιῶ (376) ἐκάσισα and κασίσα
κασιζέσθαι ἐκασισάμην

κασιζέομαι, Impf. ἐκασιζέομην and κασιζέομην.

κασιδεοῦμαι (for κασιδεσθαι, 331, 374) [ἐκασιέσθην]

- a. Pr. Ind. ἴζομαι, κασιζέομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem *sed* (Lat. *sed-eo*) with Epic reduplication (384 D): ἰζόμεν for ἰσδομην (56) for *σε-σ(ε)δ-ομην* (63, 38), cf. κεκλόμην (424 D, 34) from κέλ-ομαι. From the same stem was formed ἴζω = ἰσδω = *σι-σ(ε)δ-ω* (332, 339), cf. πίπτω (449, 4) = *πι-π(ε)τ-ω*.

7. μύζω (*myz*, *myze*) *to suck*: later μυζέω, μυζάω.

μυζήσω ἐμύζησα

8. ὀζω (*od*, *oze*) *to smell*.

ὀζήσω ὠζησα (ὀδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (*ager*) *to gather*.

ἀγερῶ ἡγείρα ἀγήγερκα, -μαι ἡγέρῃην

2. αἶρω (*ar*) *to take up, bear away*; contracted from αἰέρω (*aer*).

αἶρῶ (ᾶ) ἦρα (382 a) ἦρκα, ἦρμαι ἦρῃην

3. ἄλλομαι (*al*) *to leap*.

ἀλοῦμαι ἡλάμην (382 a, 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (*bal*, *bla*, 340) *to throw*.

βαλῶ ββαλον βέβληκα, βέβλημαι ἐβλήῃην

6. Hm. Ao. εἶσα (= *ε-σεδ-σα*, *ε-έ-σα*) *seated*, Inv. εἶσον (better ἔσσαν), Inf. ἔσσα-, Par. ἔσας (*ἀνέσας*), Hd. εἶσας; Mid. trans. 3 S. ἐέσσαντο (*είσαντο* Eur., ἔσσαντο Pind.), Par. ἐσσάμενος, Hd. εἰσάμενος; Fu. ἔσσομαι (= *σεδ-σομαι*). In comp. Ao. καθεῖσα and κάδισα. ἔζομαι as Pr. is unknown to Hm.: for ἔζεαι Od. κ, 378, read ἔζεο 2 Ao.

9. Hm. ἀφύσσω (*afuz*, *afuz*) *to draw out*, Fu. ἀφύξω, Ao. ἤφύσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἡγερέδονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρουσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἡράμην, 2 Ao. ἀρόμην (ᾶ), ἀροίμην, ἀρέσθαι, Ao. P. Par. ἀρθεῖς. He comm. uses Ion. and poet. αἰέρω (*aer*), Ao. ἡείρα, Ao. P. ἡέρδην, Plur. 3 S. ἄωρτο (for ἡορτο): Pr. Impf. 3 P. ἡερέδονται, -οντο (411).—The stem *aer* has the sense of *er* (*er*, Pr. *είρω* *to join*, 312 D) in Ao. συν-ἡείρω Il. κ, 499, Ao. M. Sub. συναίρεται Il. ο, 680.

4. Hm. Pf. 2 S. βέβληαι (363 D), 3 P. βεβλήσθαι, -ατο (355 D e), also βεβλήατο, Par. βεβולהμένος; 2 Ao. M. 3 S. ἐβλητο, etc. (408 D, 20); Fu. once συμβλήσομαι.

5. ἐγείρω (εγερ) *to rouse, wake* trans., Mid. *to wake* intrans.
 ἐγερῶ ἡγείρα ἐγρήγορα (321, 417) ἡγέρῃην
 ἡγρόμην (339) ἐγῆγεμαι
- a. The Inf. 2 Ao. M. has the accent of a present: ἔγρεσθαι. A poetic Pr. ἔγρω, ἔγρομαι is also found.
6. θάλλω (θαλ) *to flourish*. 2 Pf. τέθηλα.
7. καίνω (καν) *to kill*. 2 Ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.
8. κείρω (κερ) *to shear*.
 κερῶ ἔκειρα [κέκαρκα] κέκαρμαι ἐκάρην, γ. καρτός
9. κλίνω (κλιν) *to make incline*, see 433, 1.
10. κτείνω (κτεν) *to kill*, see 433, 4.
11. μαίνομαι (μᾶν) *to be mad*: poet. μαίνω *to madden*, Ao. ἔμνηνα.
 μανοῦμαι μέμνηται ἀπὸ μαδ ἐμάνην
12. ὀφείλω *to be obliged*. 2 Ao. ὠφελον. From οφείλε (381) come
 ὀφειλήσω ὠφείλησα ὠφείληκα ὠφειλήσῃην
13. πείρω (περ) *to pierce*.
 περῶ ἔπειρα πέπαρμαι (334 a) ἐπάρην
14. σαίρω (σαρ) *to weave*.
 σαρῶ ἔσηρα σέσηρα γρῖν
15. σκέλλω (σκελ, σκλη, 340) *to dry* (416, 6).
 σκλήσομαι ἔσκλην (408, 10) ἔσκληκα
16. σπείρω (σπερ) *to sow*. γ. σπαρτός
 σπερῶ ἔσπειρα ἔσπαρμαι (334 a) ἐσπάρην
17. στέλλω (σ텔) *to send*, see Paradigm 290.
18. σφάλλω (σφάλ) *to make fall*.
 σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην
19. φαίνω (φᾶν) *to show*, see Paradigm 291.
20. φθείρω (φθερ) *to corrupt, destroy*.
 φθερῶ ἔφθειρα ἔφθαρκα, ἔφθαρμαι ἐφθάρην
 (ἔφθορα poet.) γ. φθαρτός

6. Hm. Pf. Par. Fem. τεθῆλυια (338 D), 2 Ao. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέσω (411), τηλεδάω.

8. Hm. Ao. ἔκερσα (345 D).

11. Hm. Ao. ἐμνήμην, Theoc. Pf. M. μεμάνημαι (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Ao. Opt. ὀφέλλειε, 345 D).

15. Hm. 1 Ao. irreg. ἔσκηλα *made dry*.

19. Hm. 2 Ao. Act. iter. φάνεσκε *appeared*. From older st. φα he has Impf. φάε (morn) *appeared*, Fu. Pf. πεφήσεται *will appear*. For φαίνω, Ao. P. φαάνθην, see 396 D. For intensive παμφαίνω, παμφανόνω, see 472 k.

20. Hm. Fu. διαφθέρω (345 D), 2 Pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. διαφθαρέομαι intr.

21. χαίρω (χάρ, also χαρε, χαίρε, 331) *to rejoice*.
 χαίρησθω [ἐχαίρησα] κεχάρηκα, M. κεχάρημαι ἐχάρην as act.
 [χαρήσομαι] ἡμαι or κέχαρμαι V. χαρτός

IV. Liquid stems which reject ν.

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλιν) *to make incline*.
 κλινῶ ἐκλινα [κἐκλίκα] ἐκλίστην and
 κέκλιμαι κατ-εκκλίνην
 2. κρίνω (κριν) *to judge*.
 κρίνω ἐκρίνα κέκρικα, κέκριμαι ἐκρίστην
 3. πλύνω (πλυν) *to wash clothes*.
 πλυνῶ ἐπλυνα πέπλυμαι (ἐπλύστην n. A.)
 4. κτείνω (κτεν) *to kill*: also ἀπο-κτίννυμι, -ύω, cl. 5.
 κτενῶ ἔκτεινα ἀπ-έκτονα (later ἐκτάστην Hm.)
 ἔκτανον poet. ἔκταγκα, ἔκτάκα
- a. For 2 Aο. poet. ἔκταν, see 408, 4. ἀπ-εκτάνδαι and ἀπο-κτανδῆναι Inf. Pf. and 1 Aο. Pass. are late. For these tenses the Attic uses τέθνηκα and ἔδωκον from θνήσκειω (444, 4).
5. τείνω (τεν) *to extend*.
 τεινῶ ἔτεινα τέτάκα, τέτᾱμαι ἐτάστην

NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρι, κρίν; πλυ, πλυν; κτα, κταν, κτεν (334 a);

21. Hm. Aο. M. ἐχρηάμην, 2 Aο. κεχαρόμην (384 D), Fu. κεχαρήσθω, -ομαι, Pf. Par. κεχαρήσας (386 D).

22. Hm. εἴλω (ελ, τελ) *to press*, Aο. (ἐ)ελσα, Pf. M. ἔελμαι, 2 Aο. P. ἐάλην, Inf. ἐάληναι. Pind. has 2 Plup. 3 S. ἐόλει. In Pr. Impf. Act., Hm. has only εἰλέω (331). Even Attic writers have Pr. Impf. εἰλέω or εἰλέω, also εἴλλω: ἴλλω is old and poetic.

23. Poet. ἐναίρω (εἰρ) *to slay*, 2 Aο. ἦναρον, Aο. M. 3 S. ἐνήρατο.

24. Poet. δεινῶ (δεν) *to smite*, Fu. δενῶ, Aο. ἔθεινα, 2 Aο. (Ind. not used) δένω, δένε, δενεῖν, δενών.

25. Hm. μείρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D), Pf. M. 3 S. εἰμαρται (319 e) it is fated used even in Att. prose, Par. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμωρημένος.

26. Poet. πάλλω (πάλ) *to shake*, Aο. ἔπηλα; Hm. 2 Aο. Par. ἀμ-πεπαλό (384 D), 2 Aο. M. 3 S. πάλτο (408 D, 42).

433 D. 1. Hm. Aο. P. ἐκλίνστην (396 D) and ἐκλίστην, Pf. M. 3 P. κεκλίσται (392 D). 2. Hm. Aο. P. ἐκρίνστην (so Hd.) and ἐκρίστην.

4. Hm. Fu. κτενέω and κτανέω.

5. From st. τα, Hm. makes also Pr. τανύω (once with μι-form, Pr. M. 3 S. τανύται), Fu. τανυσσώ, Aο. ἐτάνυσα, Pf. M. τετάνυσμαι, Aο. P. ἐτανύσστην. Also Pr. ταινώ, Aο. ἐτίτνη. The form τῆ in Hm. is perhaps an Inv. of st. τα (τῆ = τα-ε), *reach, take thou*.

τᾷ, τᾶν, τεν. They might therefore be referred to the fifth class. But as the added *ν* has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the *ν* of other liquid stems is sometimes dropped by late writers before *κ* of the 1 Pf.: τεῤέρμακα for τεῤέρμαγκα from *ζερμαίνω* to *warm*. But one verb belongs more properly to this series; viz.

6. κερδαίνω (κερδᾶν, κερδα) to *gain*.

κερδανῶ ἐκέρδανα (382) κεκέρδηκα

V. Vowel-stems of the fourth class.

434. 1. καίω (καυ) to *burn*; Att. κάω uncontracted.

καύσω	ἔκαυσα	κέκαυκα	ἐκαύσῃν
ν. καυστός, καντός	ἔκαυμαι		(ἐκάην Hm.)

2. κλαίω (κλαν) to *weep*; Att. κλάω uncontracted.

κλαύσομαι	ἔκλαυσα	κέκλαυμαι	ν. κλαντός and
κλανσοῦμαι (377), also κλαιήσω, κλαήσω (331)			κλαυστός

a. κέκλαυσμαι, ἐκλαύσθην (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes *ν* in the present, or a syllable containing *ν*.

I. Stems which assume *ν*.

435. 1. βαίνω (βα) to *go*. (for βαν-ι-ω, cf. 328 d.)

βήσομαι	ἔβην (408, 1)	βέβηκα (409, 2)	ἐβάσῃν in comp.
βήσω (416, 2)	ἔβησα	βέβαμαι in comp.	ν. βατός, τέος

6. Hd. Fu. κερδήσομαι, Ao. ἐκέρδησα.

7. Hm. st. φεν, orig. φα, 2 Ao. ἐπεφνον, πέφνον (384 D) *killed*, Pf. M. πέφαμαι, Fu. Pf. πεφήσομαι.

434 D. 1. Hm. Ao. ἔκηα (also ἔκεια probably incorrect), cf. 30. Attic poets have Par. κέας (shortened from κῆας).

3. Poet. δαίω (δα) to *burn* trans., Mid. intr., 2 Pf. δέδηα intr., 2 Ao. M. Sub. 3 S. δάηται.

4. Poet. δαίωμαι (δα) to *divide*, Fu. δάσομαι, Ao. ἐδάσμεν (used even in Att. prose), Pf. 3 S. δέδασται, 3 P. (irreg.) δεδαίταται. Also Pr. δατέομαι (Hes. Ao. Inf. irreg. δατέσθαι, 381 D).

5. Poet. μάιομαι (μα, μεν) to *reach after, seek for*, Fu. μάσομαι, Ao. ἐμάσμεν, 2 Pf. μέμονα *press on, desire eagerly*, P. μέμαμεν etc. (409 D, 9), V. μαστός. In the sense of the Pf., Hm. has intensive μαμῶω (472 k), Ao. μαμῆσε. In Att. Trag. we find Pr. Par. μώμενος (= μα-ομενος).

6. Poet. ναίω (να) to *inhabit*, Ao. ἔνασσα *caused to inhabit*, M. ἐνασάμεν *became settled in*, = Ao. P. ἐνάσθην. Pf. M. νένασμαι late. Hm. has also Pr. ναιετώω, Par. Fem. ναιετώσα (370 D a).

7. Hm. δυνίω (σπν) to *take to wife*, Fu. δπύσω Aristoph.

435 D. 1. Hm. Ao. M. 3 S. ἐβήσετο (349 D). Pr. also βάσσω ci. 6 (444 D, 11). Pr. Par. βιβδς (403 D, 10), also βιβῶν (as if from βιβαν).

2. ελαύνω (ελα) *to drive*: also ελάω poetic.
 ελῶ (ελάσω, 375) ἤλασα ἐλήλακα, ἐλήλαμαι ἤλάσῃην
 a. ελαύνω is prob. for ελα-νυ-ω, cf. 329 d. ἐλήλασμαι, ἤλάσῃην are late.
3. φθάνω (φθα) *to anticipate*. (Hm. φθάνω)
 φθῆσομαι ἔφθην (408, 7) ἔφθακα [ἐφθάσῃην]
 φθάσω ἔφθασα
4. πίνω (πι, also πο) *to drink*.
 πίομαι (378) ἔπιον (408, 15) πέπωκα, πέπομαι ἐπόσῃην
 a. Fu. also πιοῦμαι, perhaps not Attic. The Attic makes ι usually long in the Fu., short in the Ao.
5. τίνω (τι) *to pay back*, Mid. *to obtain payment*: also τίνυμι poet.
 τίσω ἔτισα τέτικα, τέτισμαι ἐτίσῃην (342)
6. φθίνω (φθι) *to perish*, chiefly Ion. and poet.
 φθίσσω trans. ἔφθισα trans. ἔφθισμαι ἐφθίσῃην
 a. Late ἐφθίνῃσα, ἐφθίνῃκα (331).
7. δάκνω (δακ) *to bite*.
 δήξομαι (412) ἔδᾱκον δέδηγμαι ἐδήχῃην
8. κάμνω (κάμ, κμα, 340) *to be weary, sick*.
 καμοῦμαι ἔκαμον κέκμηκα v. ἀπο-κμητέον
9. τέμνω (τεμ, τμε, 340) *to cut*.
 τεμῶ ἔτεμον (ἔταμον) τέτμηκα, τέτμημαι ἐτέμήῃην

II. Stems which assume αν.

436. 1. αἰσθάνομαι (αισθ) *to perceive*: also αἰσσομαι rare.
 αἰσθήσομαι ἤσθόμην ἤσθημαι v. αἰσθητός
2. ἁμαρτάνω (ἁμαρτ) *to err*.
 ἁμαρτήσομαι ἥμαρτον ἡμάρτηκα, -ημαί ἡμαρτήῃην
3. αὐξάνω (αυξ) *to increase*: also αὐξω (Hm. αἰξω).
 αὐξήσω (331) ηὔξησα ηὔξηκα, ηὔξημαι ηὔξῃην

2. Hm. Fu. ἐλόω, ἐλάω, etc. (375 D); Plup. M. 3 S. ἐλήλατο, once ἤληλατο, 3 P. ἐληλέδατο (392 D).

5. Hm. τίνω. Hm. and Hd. have also Pr. τίνυμι, τίνυμαι. Different from τίνω in Poet. τίω cl. 1, *to honor*, Fu. τίσω, Ao. ἔτισα, Pf. M. Par. τετιμένος, V. ἐ-τίτος.

6. Hm. φθίνω, 2 Ao. ἐφθιον, M. ἐφθίμην etc. (408 D, 27). Pr. also φθινύδω (411).

8. Hm. Pf. Par. κεκμηώς, -ῶτος (386 D. 360 D).

9. Ion. τάμνω, 2 Ao. ἐτάμον. Hm. has Pr. τέμνω once, τέμω once; also τμήγω (τμάγ) cl. 2 (425 D, 18).

10. Hm. θύνω (Hes. θυνέω) = θύ-ω *to rush*.

436 D. 2. Hm. 2 Ao. ἡμβροτον (for ημᾶτον, ημροτον, 383 D. 25. 53 D).

4. βλαστάνω (βλαστ) *to sprout*: also βλαστήω cl. 7, rare.
 βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)
 a. Later 1 Aο. ἐβλάστησα.
 5. δαρζάνω (δαρζ) *to sleep*.
 ἔδαρζον δεδάρζηκα (331) [ἐδάρζην]
 a. The simple verb is used only in the 2 Aο.; elsewhere καταδαρζάνω.
 6. ἀπ-εχζάνομαι (εχζ) *to be hated*.
 ἀτεχζήσομαι; ἀπηχζόμεν ἀπήχζημαι
 a. The forms ἐχζω *to hate*, ἐχζομαι, ἀπέχζομαι, are poetic or late.
 7. κιχάνω (κιχ) *to come up to*, Ion. and poet.
 κιχήσομαι ἔκιχον v. ἀ-κίχτος
 8. οιδάνω (οιδ) and οιδέω cl. 7, *to swell*. (οιδάω, οιδάινω, late.)
 οιδήσω ᾤδησα ᾤδηκα
 9. ὀλισζάνω (ολισζ) *to slip*. (ὀλισθαίνω late.)
 ὀλισθήσω ὀλισζον (ὀλίσθηκα and ὀλίσθησα n. A.)
 10. ὀσφραίνομαι (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)
 ὀσφρήσομαι ὀσφρόμεν ὀσφράνην
 a. ὀσφράομαι cl. 7, ὀσφραίνω are late; so also 1 Aο. ὠσφρησάμεν.
 11. ὀφλισκάνω (οφλ, οφλισκ, 330) *to incur judgment*.
 ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι
 a. 1 Aο. ὠφλησα rare. 2 Aο. Inf. and Par. are sometimes accented as present: ὀφλειν, ὠφλων. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. ἀνδάνω (ιδ) *to please*, Ion. and poet.
 ἀδήσω Hd. ἔαδον Hd. ἔαδα
 2. ζιγγάνω (ζιγ) *to touch*.
 ζίξομαι ἔζιγον v. ᾤ-ζικτος

5. Hm. 2 Aο. ἐδρᾶδον (383 D).
 7. Hm. κιχάνω, Aο. once κιχήσατο. For μι-forms from st. κιχε (331), see 404 D d.
 10. Hm. Aο. 3 P. ὀσφραντο.
 12. Hm. ἐλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 6, *to grow large*.
 13. Hes. ἀλιταίνω (ἄλιτ) *to offend*. Hm. 2 Aο. ἡλιτον, M. ἡλιτόμεν, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).
 14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Aο. ἡλφον.
 15. Hm. ἐριδαίνω (εριδ) *to contend* (= ἐρίω cl. 4), Aο. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμαίνω *to provoke*.

437 D. 1. Hm. Impf. ἤρδανον, ἐήρδανον (Hd. ἐάνδανον?), see 312 D; 2 Aο. ἔδον or εὔαδον (=εφφαδον, cf. 308 D), 2 Pf. ἔαδα. For ἄσμενος, see 408 D, 44.

3. λαγχάνω (λαχ) *to obtain by lot*.
 λήξομαι (326) ἔλαχον εἴληχα, εἴληγμαι ἐλήχθη
 a. 2 Pf. λέλογχα is chiefly Ion. and poet.
4. λαμβάνω (λαβ) *to take*.
 λήψομαι ἔλαβον εἴληφα, εἴλημμαι ἐλήφθη
 a. For εἴλημμαι there is a rare form λέλημμαι.
5. λανθάνω (λαθ) *to lie hid, Mid. to forget*: also λήθω cl. 2 (425, 1)
 λήσω ἔλαθον ἐληθη, ἐλησμαι
 a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λανθάνομαι) being used instead.
6. μανθάνω (μαθ) *to learn*.
 μαθήσομαι ἔμαθον μεμάθηκα V. μαθητός, τέος
 7. πυνθάνομαι (πυθ) *to inquire, learn*: also πεύσομαι cl. 2, poet.
 πεύσομαι ἐπυθόμην πέπυσμαι V. πευστήος
 8. τυγχάνω (τυχ) *to hit, happen*.
 τεύξομαι ἔτυχον τετύχηκα (331)
 a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμα, ἐτεύχθη, late.

NOTE on 435-7. Mute stems, which assume *ν* or *αν* in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume *ε* (331).

III. Stems which assume *νε*.

438. 1. βυνέω (βυ) *to stop up*.
 βύσω βύσσα βέβυσμαι (342) [ἐβύσθη]
 2. ἰκνέομαι (ικ) *to come*.
 ἴξομαι ἰκόμην ἴγμαι
 a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The *ι* of the 2 Ao. is short, but made long in the Ind. by the augment.
-
3. Hd. Fu. λάβομαι (24 D a). Hm. 2 Ao. ἔλαχον *obtained by lot*, but λέλαχον (384 D) *made partaker*.
 4. Hd. Fu. λάμφομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφθη, V. λαμπτός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).
 5. Hm. 2 Ao. ἔλαθον *lay hid*, but λέλαθον (384 D) *caused to forget*, M. λελαδέσθαι *to forget*, Pf. M. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἔλησα, and sometimes in Pr. Act. λήσω. Dor. Ao. P. ἐλάσθη. Late Ao. M. ἐλησάμην.
 7. Hm. 2 Ao. M. Opt. πεπύδοιτο (384 D).
 8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμα, ἐτύχθη (from τεύχω cl. 2, 425, 15) in the sense of τετύχηκα, ἔτυχον. Hd. has 2 Pf. τέτευχα.
 9. Hm. χανθάνω (χαθ, χανθ, χενθ) *to contain*, Fu. χείσομαι (=χενθ-σομαι), 2 Ao. ἐχάθον, 2 Pf. κέχανθα.
 438 D. 2. Hm. has Pr. Impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκάνομαι) and ἰκω (1), 1 Ao. ἴξε, ἴξον (349 D). For 2 Ao. Par. ἴκεμος, see 408 D, 45 Hd. Pf. M. 3 P. ἀπικάται, ἀπικάτο (392 D).

3. *κυνέω* (κν) *to kiss*. Αο. *ἔκυσα*.

a. The simple verb is rare in prose; but *προσκυνέω* *to do homage* is frequent; it makes *προσκυνήσω, προσεκύνῃσα* (*προσεκύσα* poet.).

4. *πιτνέω* (πετ, 334 c) *to fall*, poet. 2 Αο. *ἔπιτνον*. Cf. *πίπτω*, 449, 4.

a. Many grammarians recognize a Pr. *πίτνω*, and regard *ἔπιτνον* as Impf.

5. *ἀμπισχνέομαι* (αμπ-εχ) = *ἀμπέχομαι, to have on*: active *ἀμπέχω, ἀμπίσχω, to put on*.

ἀμφέξω *ἡμισχον*, Inf. *ἀμπισχεῖν*

ἀμφέξομαι *ἡμισχόμην*

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νεομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω* (*σεχ*) *to have* (332, 424, 11). The 2 Αο. must be divided *ἡμι-ισχον*; here belongs to the preposition.

6. *ὑπισχνέομαι* (ὑπ-εχ) *to promise*. See 5 a above and 424, 11.

ὑποσχίσομαι *ὑπεσχόμην* *ὑπέσχημαι*

IV. Stems which assume *vu* (after a vowel *vu*). See 407.

439. Stems in *a*.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.

κεράσω *ἐκέρᾱσα* *κέκρᾱκα, κέκρᾱμαι* *ἐκράσῃην* or
γ. *κρατέος* [*κεκέρασμαι*] *ἐκεράσῃην*

2. *κρεμάννυμι* (κρεμα) *to hang trans.*: (also *κρεμάω* late.)

κρεμῶ (-άσω 375) *ἐκρέμᾱσα* [*κεκρέμασμαι*] *ἐκρεμάσῃην* (342)

a. For Mid. *κρέμαμαι* *to hang intrans.*, Fu. *κρεμήσομαι*, see 404, 8.

3. *πετάννυμι* (πετα) *to expand*: (also *πετάω* late.)

πετῶ (-άσω 375) *ἐπέτᾱσα* *πέπτᾱμαι* (339) *ἐπετάσῃην* (342)

a. *πεπέτακα* late, *πεπέτασμαι* not Att.

4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνυμι* rare in prose.

σκεδῶ (-άσω 375) *ἐσκέδᾱσα* *ἐσκέδασμαι* (342) *ἐσκεδάσῃην*

440. Stems in *e*.

1. *ἐννυμι* (έ, orig. *ves*, Lat. *ves-tio*) *to clothe*: simple verb poetic.

ἀμφιῶ (-έσω 374) *ἡμφίεσα* (314) *ἡμφίεσμαι*

ἀμφιέσομαι (*ἐπιέισασθαι* Inf.)

439 D. 1. Hm. also Pr. *κεράω, κεράω*, Αο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 3 P. *κέρωνται* is accented like the *μι*-forms in 401 k. For *κίρηνμι*, see 443 D, 2.

4. Hm. Αο. also without σ, *ἐκείδασσα, ἐκεδᾶσθην*; cf. *κίδνυμι* 443 D, 8.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσομαι*, late Pf. *γγανύμαι*. Cf. *γαίω* cl. 4, only in Pr. Par. *γαίων*.

440 D. 1. Hm. Impf. *κατα-εἰνυον* (= *ves-νυον*), cf. Hd. *ἐπ-εἰνυσθαι*, Fu. *ἔσσω*, Αο. *ἔσσα*, Αο. M. 3 S. *ἔσσω* or *ἔσσω*, Pf. M. *εἰμαι* (= *ves-μαι*), *ἔσαι, ἔσται* (*εἴται*?), Plup. 2, 3 S. *ἔσσο, ἔστο* or *ἔεστο*, 3 D. *ἔσθην*, 3 P. *εἶστο* (= *ves-στο*), Par. *εἰμένος*.

2. κορέννυμι (κορε) to satiate.

κορέσω ἐκόρεσα ἐκόρεσμαι (342) ἐκορέσθην

3. σβέννυμι (σβε) to extinguish (416, 5).

σβέσω σβεσσα σβηκα
σβήσομαι σβην (408, 9) σβεσμαι (342) ἐσβέσθην

4. στορέννυμι (στορε) to spread out: also στρώννυμι (στόρνυμι).

στορώ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσθην]

441. Stems in ω.

1. ζώννυμι (ζω) to gird.

ζώσω ζώσα [ζέωκα] ζέωσμαι [ἐζώσθην]

2. ρώννυμι (ρώ) to strengthen.

ρώσω ῥρώσα ῥρώμαι *am strong* ῥρώσθην (342)

3. στρώννυμι (στρω) to spread out = στορέννυμι (and στόρνυμι).

στρώσω ἔστρωσα ἔστρωμαι ἐστρώσθην

4. χρώννυμι (χρω) to color = χρώω cl. 4.

χρώσω ἔχρωσα κέχρωσμαι ἐχρώσθην

442. Stems ending in a consonant.

1. ἄγνυμι (αγ, orig. ɣγ) to break.

ἄξω ἄξα (312) ἄγα (417) [ἔαγμα] ἐάγην (ᾱ)

2. ἄρνυμαι (αρ) to win, chiefly poet.; only Pr. Impf. For 2 A.o. ἡρόμην, see αἶρω (432, 2).

3. δείκνυμι (δεικ) to show.

δείξω ἔδειξα δέδειγμα δέδειγμαι ἐδείχθην

4. εἰργνυμι (ειργ) to shut in: (also εἰργω late.)

εἰρξω εἶρξα, P. ἔρξας εἶργμαι ἐίρχθην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορήως (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κινῦμαι (κι) to move intrans., 2 A.o. ἐκίον *went*, Par. κιών (Trag. *is rare*). For ἐκιάδον, see 411. From κι is derived also κινέω *to move trans.*, inflected regularly.

6. Hm. ἀνῦμαι (αι) to take away, in comp. ἀποαἶνυμαι and ἀπαἶνυμαι.

7. Ion. and poet. δαῖνυμι (δαι) to feast trans., Mid. intr., Opt. 3 S. δαινῶτε (401 D 1), 3 P. δαινύσθε: Fu. δάισω, A.o. ἔδαισα.

442 D. 1. Hm. A.o. ξαξα, rare ἦξα (Hes. Opt. 2 S. καυδαῖς, = κατταῖς = κατα-ταῖς, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδεγμα, ἐδέχθην. Hm. Pf. M. δειδεγμαι *greet* (for δεδειγμαι), 3 P. δειδέχεται, -ατο (392 D). In the same sense of *greeting*, he has Pr. Par. δεικνύμενος, as also Pr. δεικανόμαι and δειδισκομαι (= δε-δευκ-σχομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As stem, he has εργ or εργγ instead of ειργ. For ἐρχεται, (ἐ)έρχεται, see 318 D. For poet. εἰργαδον, Hm. (ἐ)έργαδον, see 411.

- a. The forms of *εἶργω* to shut out are distinguished from these by their smooth breathing.

5. ζεύγνυμι (ζυγ, ζευγ, 326) to join.

ζεύξω ζεύξα ζεύγμαι ἐζύγην, ἐζεύχην γ. Α.

6. ἀποκτίννυμι (κτεν, 334 c) to kill, = κτείνω (433, 4).

7. μίγνυμι (μυγ) to mix: also μίσγω cl. 6, less freq. in Att.

μίξω ξίμξα [μέμιχα] ἐμίχην and
μέμιγμα ἐμίγην

8. ὀλλυμι (for ολνυμι, st. ολ, ολε, 331) to destroy, lose (417).

ὀλῶ (-έσω 374) ὤλεσα ὀλώλεκα (321)
ὀλοῦμαι ὠλόμην ὠλόλα

9. ὀμνυμι (ομ, ομο, 331) to swear.

ὀμῶμαι ὤμοσα ὀμώμοκα (321) ὤμωσεν and
(= ομ-ε-ομαι) ὀμώμοσται and ὤμωσεν
[ὀμόςσω, -ομαι] ὀμώμοσται (342) γ. ἀπ-ώματος

10. ὀμόργνυμι (ομοργ) to wipe off.

ὀμόρξομαι ὤμορξα ὤμόρχην

11. ὀρνυμι (ορ) poetic, to rouse, Mid. to rouse one's self, rise.

ὄρσσω ὠρσα, ὠρορον ὄρσρα intrans.
ὀρούμαι ὠρόμην ὠρώρεμαι (331)

12. πῆγνυμι (πάγ, πηγ, 326) to fix, fasten: (also πῆσσω cl. 4, late.)

πήξω ἐπηξα πέπηγα (417) ἐπάγην, γ. πηκτός

- a. Pf. M. πέπηγμαi late; 1 Ao. P. ἐπήχθην γ. Α. pr.

13. πτάρνυμαι (πταρ) to sneeze, 2 Ao. ἐπτарон: (also πταίρω cl. 4, Ao. ἐπτάρα, 2 Ao. P. ἐπτάρην, γ. Α.)

14. ῥήγνυμι (ράγ, ῥηγ 326, ῥωγ 334 d) to break.

ρήξω ῥρήξα ῥῥῶγα (417) ῥῥάγην

- a. Pf. M. ῥῥήγμαi Hm., 1 Ao. P. ἐρρήχθην γ. Α.

7. Hm. and Hd. have only μίσγω in Pr. Impf.: Hm. once μισγάσομαι.—2 Ao. M. 3 S. ἐμικτο, μίκτο (408 D, 39). 2 Fu. P. μιγήσομαι (395 D).

8. Hm. also Pr. ὀλέκω (formed from 1 Pf.); 2 Ao. M. Par. οὐλόμενος (28 D).

11. Ao. ὄρσα (345 D), less often ὠρορον (384 D), 2 Pf. ὄρσρα (321 D), Plup. 3 S. ὄρσσει and ὠρσσει (311 D), Pf. M. Sub. 3 S. ὄρσσηται, Ao. M. ὄρσο (oftener than ὠρσο), ὄρσο, ὄρσαι, ὄρμενος (408 D, 40). For ὄρσο, see 349 D. Connected with ὄρνυμι are ὄρνω to rouse, Ao. ὄρνω, Ao. P. ὠρίνθην; and ὄρούω to rush, Ao. ὄρουσα.

12. Hm. 2 Ao. M. 3 S. κατ-ἐπηκτο (408 D, 41).

16. Hm. ἀχνύμαι (αχ) to be pained (rare ἀχσομαι, ἀκαχίζομαι); 2 Ao. ἡκαχόμην (384 D), Pf. ἀκάχημαι (321 D, 331), 3 P. ἀκηχέδαται (392 D), Plup. 3 P. ἀκαχέλατο (for ἀκαχηατο), Inf. ἀκάχησθαι, Par. ἀκαχήμενος, ἀκηχήμενος (367 D b).—Act. ἀκαχίζω to pain, Ao. ἡκαχον and ἀκάχησα.—Pr. Par. intrans. ἀχέων, ἀχεύων.

17. Poet. καλνύμαι (for καθ-νυμαι) to surpass, Pf. κέκασμαι, Par. κεκασμένος (Pind. κεκαδμένος).

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, *to enclose*.

φράξω ἐφραξα πέφραγμα ἐφράχην [ἐφράγην]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσκω = γηρά-ω *to grow old*. 2 Aο. Inf. γηράναι (408, 2).

γηράσω, -ομαι ἐγήρασα γεγήρακα

2. διδράσκω (δρα) *to run*, used only in composition.

διδράσσομαι ἔδραν (408, 3) δέδρακα

3. ἡβάσκω (ἡβα) *to come to puberty*: ἡβάω *to be at puberty*.

ἡβήσω ἡβησα ἡβηκα

4. ζνῆσκω (ζᾶν, ζνα, 340) *to die*; used also as pass. of κτείνω *to kill*.

ζανούμαι ἔζανον τέζνηκα *am dead* (409, 4)

a. Fu. Pf. τεθνήκω (τεθνήξομαι late), see 394 a. For Fu. ζανούμαι, 2 Aο. ἔθανον, the Att. prose always uses ἀποθάνομαι, ἀπέθανον (never found in Trag.), but in the Pf. τέθνηκα, not ἀπο-τέθνηκα.

18. Hm. δρέγγυμι (ορεγ), = δρέγω cl. 1, *to reach*, Pf. M. 3 P. ὀρωρέχεται (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final α in other forms, assume να instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μ-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμάω (cf. 375), Aο. ἐδάμασα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδήμησομαι, Aο. P. ἐδαμάσδην (342) or ἐδμήδην, more freq. 2 Aο. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσδην are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *to build*, Aο. ἔδειμα.

2. κίρνημι or κιννάω (κερα), = κεράννυμι *to mix* (439, 1).

3. κρήνᾱμαι (κρεμα), = κρέμᾱμαι *to hang* (404, 8; cf. 439, 2). Active κρήνημι very rare.

4. μάρᾱμαι (μαρα) *to fight*, Opt. 1 P. μαρνοίμεθα (401 D h).

5. πέρνημι (περα), = πιπράσκω *to sell* (444, 7), Fu. περάω (cf. 375), Aο. ἐπέρᾱσα, Pf. M. Par. πεπερημένος.

6. πιλνημι or πιλνάω (πελα), = πελάζω *to bring near*, Mid. *to come near* (428 D, 21).

7. πιτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).

8. σκιδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κιδνημι (κεδα).

444 D. 2. Hd. διδρήσκω, δρησομαι, ἔδρην (24 D a).

5. *Δάσσομαι* (δα) *to propitiate.*

Δάσσομαι *Δασάμην* *Δάσσην*. (342)

6. *μυμήσκω* (μυ) *to remind*, Mid. *to remember*, *mention.*

μνήσω *ἐμνησα* *μémνημαι* (319 b, 393 a) *ἐμνήσην* (342)

- a. The Fu. and Ao. Mid. are poetic; the Fu. and Ao. Pass. take their place. The Pf. M. *μémνημαι* is present in meaning, = Lat. *memini*.
Fu. Pf. *μεμνήσομαι* *will bear in mind.*

7. *πιπράσκω* (πρα) *to sell*; wanting in Fu. and Ao. Act.

(ἀποδόσσομαι) (ἀπεδόμην) *πέπρακα, πέπραμαι* *ἐπράσην*

8. *φάσκω* (φα) = *φημί* (404, 2) *to say*. The Pr. Ind. is scarcely used. Hm. has only the Impf. In Attic prose, the Par. is frequent (instead of *φάς*, not used, 404, 2), but other forms are rare.

9. *χάσκω* (χα) *to gape*. From st. *χαν* (329 a, Pr. *χαίνω* late), come
χαροῦμαι *ἐχάνον* *κέχηνα*

10. *ἀρέσκω* (αρε) *to please.*

ἀρέσω *ἤρεσα* [ἀρήρεκα] (ἤρέσσην n. A. pr.)

445. Stems in o.

1. *ἀνα-βιώσσομαι* (βιο) *trans. to re-animate*, intr. *to revive.*

Ao. *ἀνεβίων* (408, 13) *intrans.*, *ἀνεβιωσάμην* *trans.* Cf. *βίωω* (423, 2).

2. *βλώσκω* (μολ, μλο, βλο 53 D) *to go*, poet. Pr. Impf. only in comp.

μολοῦμαι *ἐμολον* *μέμβλωκα* (340, 53 D)

3. *βιβρώσκω* (βρο) *to eat.*

[βρώσσομαι] [ἔβρωσα] *βέβρωκα, βέβρωμαι* (*ἐβρώσην* n. A.)

- a. The defective parts are supplied by forms of *ἐσθίω* cl. 9 (450, 3).

4. *γινώσκω* (γνο) *to know*: also *γινώσκω* less freq. in Att.

γνώσσομαι *ἔγνων* (408, 14) *ἔγνωκα, ἔγνωσμαι* *ἐγνώσσην* (342)

5. *ᾠρώσκω* (ωρο, ωρο, 340) *to leap*, chiefly poet.: also *ᾠρόνυμαι* cl. 5

ᾠροῦμαι *ἔωρον*

6. *τιτρώσκω* (τρο) *to wound.*

τρώσω *ἔτρωσα* *τέτρωμαι* *ἐτρώσην*

5. Hm. also *ἰλάσσομαι* (ἰλάμαι), Imv. *ἰληθι* (Theoc. *ἰλᾷθι*), see 404 D, 10; Pf. *ἰληκα*.

6. Hm. Pf. M. 2 S. *μémνηται, μέμνη* (Imv. *μémνεο* Hd.), see 363 D; Sub. 1 P. *μεμνώμεθα* (Hd. *μεμνεώμεθα*), Opt. *μεμνήμην*, 3 S. *μεμνέφτο*, see 393 D.

7. Poet. *πέρνημι* (περα), see 443 D, 5.

11. Hm. *βᾶσκω* (βα) = *βαίνω* *to go* (435, 1), chiefly in Imv. *βᾶσ' ἴθι* *haste, go*; once *ἐπιβασκόμεν* *to cause to go upon*.

12. Poet. *κυκλήσκω* (κλε) = *καλέω* cl. 1, *to call* (420, 5).

445 D. 3. Hm. *βεβρώδω*. Ep. 2 Ao. *ἔβρων* (not in Hm.). Soph. 2 Pf. Par. *βεβρώτες* (409 D, 16).

4. Hd. 1 Ao. *ἀνέγνωσα*. Poet. V. *γνωτός* (for *γνωστός*).

6. Hm. *τρώω*.

446. Stems in *ι* and *υ*.

1. *πιπίσκω* (πι) *to give to drink*, Ion. and poet. Cf. *πίνω* (435, 4).
πίσω *ῖπισα*
 2. *κυίσκω* (κυ) *to impregnate*, Aο. *ἔκυσα*.
 a. Mid. *κυίσκομαι* *to become pregnant*; but *κύω*, *κύειν* cl. 7, *to be pregnant*
 3. *μεθύσκω* (μεθυ) *to intoxicate*.
μεθύσω *ἐμέθυσσα* [*μεμέθυσμαι*] *ἐμέθυσσιν*
 a. Mid. *μεθύσκομαι* *to become intoxicated*; but *μεθύω* (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

1. *ἀλίσκομαι* (ἀλ, ἀλο, 331) *to be taken*, used as pass. *to αἰρέω* cl. 9.
ἀλώσομαι *ἐδλων* or *ἐδλωκα* or v. *ἀλωτός*
 ἦλων (408, 12) *ἦλωκα*
 2. *ἀν-ἀλίσκω* (αν-αλ, αν-αλο) *to expend*: also *ἀναλώω*.
ἀναλώσω *ἀνάλωσα* *ἀνάλωκα*, *ἀνάλωμαι* *ἀναλώσιν*
 ἀνήλωσα *ἀνήλωκα*, *ἀνήλωμαι* *ἀνηλώσιν*
 a. Rare forms, *ἠνάλωσα*, *ἠνάλωμαι* (314).
 3. *ἀμβλίσκω* (αμβλ, αμβλο, 331) *to miscarry*: also *ἐξ-αμβλῶω*.
ἀμβλῶσω *ἡμβλωσα* *ἡμβλωκα*, *ἡμβλωμαι*
 4. *ἀμπλακίσκω* (αμπλακ) *to miss, err*, poetic.
ἀμπλακίσω *ἡμπλακον* *ἡμπλάκηται*
 5. *ἐπ-αυρίσκομαι* (επ-αυρ) *to enjoy*: also *ἐπαυρίσκω*, *ἐπαυρέω* cl. 7.
ἐπαυρήσομαι *ἐπηῦρον*, *ἐπηυρόμην*
 a. The word is Ion. and poetic; in Att. prose, only 2 Aο. Inf. *ἐπαυρέσθαι*.
 6. *εὐρίσκω* (εὐρ) *to find*.
εὐρήσω (331) *εὔρον* *εὔρηκα*, *εὔρημαι* *εὐρέσιν*
 a. For 2 Aο. Impv. *εὐρέ*, see 366. 1 Aο. M. *εὐράμην* late.
 7. *στερίσκω* (στερ) = *στερέω* cl. 7, *to deprive*.
στερήσω *ἐστέρησα* *ἐστέρηκα*, *ἡμαι* *ἐστερήσιν*
 a. Pass. *στερίσκομαι* and *στεροῦμαι* *to be deprived*; but *στερόμαι* cl. 1, *to be in a state of privation*.
 8. *ἀλέξω* (for *αλεκ-σκω*, st. *αλεκ*) *to ward off*; Act. rare in prose.
ἀλεξήσομαι *ἡλεξάμην*
 a. A Fu. *ἀλέξομαι* is also found.
 9. *ἀλύσκω* (for *αλυκ-σκω*, st. *αλυκ*) *to avoid*, poet.; Pr. Impf. rare.
ἀλύξω *ἡλυξα* (connected with *ἀλέομαι*, st. *αλυ*, 426 D, 7)

446 D. 4. Hm. *πιφαύσκω* (φau) *to show, declare*. Akin to this is Hd. *διαφαύσκω* or *-φάσκω* *to shine, dawn*.

447 D. 7. Hm. Aο. Inf. *στερέσαι*. Eur. 2 Aο. P. Par. *στερεῖς*.

8. Hm. Fu. *ἀλεξήσω*, Aο. *ἡλέγησα*, 2 Aο. *ἔλαλλον* (384 D, 330).

9. Hm. has also *ἀλυσκάζω* cl. 4 and *ἀλυσκάνω* cl. 5.

10. διδάσκω (for διδαχ-σκω, st. διδαχ) *to teach*.
 διδάξω ἐδίδαξα δεδίδαχα, -γμαι ἐδιδάχῃην
 11. λάσκω (for λακ-σκω, st. λακ) *to speak*, poetic.
 λακήσομαι ἐλάκησα (331) λέληκα or
 ἔλακον λέλακα (338)
 12. μίσγω (for μυγ-σκω, st. μυγ) *to mix*, = μίγνυμι cl. 5 (442, 7).
 13. πάσχω (for πασ-σκω, st. πασ, πενσ, 329, 334 a) *to suffer*.
 πείσομαι (49) ἔπασον πέπονθα v. πασητός
 a. For the two forms of the stem, compare τὸ πάθος and πένθος *suffering*

SEVENTH CLASS (*Epsilon-Class*, 331).

448. The stem assumes ε in the present. Here belong

1. αἰδέομαι (αιδ) *to feel shame*: also αἰδομαι poetic.
 αἰδέσομαι ἤδεσάμην ἤδεσμαι (342) ἤδέσῃην (418)
 a. ἤδεσάμην, in Att. prose, *pardoned*; in poetry, *felt shame*, = ἤδέσῃην.
 2. γαμέω (γαμ) *to marry* (Act. uxorem duco, Mid. nubo).
 γαμῶ ἔγημα γεγάμηκα, -ημαι v. γαμετή
 a. Late forms γαμήσω, ἐγάμησα, ἐγαμέσῃην Theoc.
 3. γηΐζέω (γηζ) *to rejoice*, poetic; in prose only 2 Pf.
 γηΐζησω ἐγήζησα γέγηθα *am glad*
 4. δοκίω (δοκ) *to seem, think*.
 δόξω ἔδοξα δέδογμαι (ἐδόχῃην r. A.)
 a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήῃην are poetic or late.
 5. κυρίω (κυρ) *to hit upon, happen*, Ion. and poet.: also κύρω rare.
 κυρήσω, κύρσω ἔκυρσα, ἐκύρησα

10. Ep. Ao. ἐδιδάσκησα (331, not in Hm.). The orig. stem was δα, Hm. Fu. δῆω *shall find* (378 D), 2 Ao. δέδαον (384 D, also ἔδαον) *taught*, 2 Ao. M. Inf. δεδδάσθαι (for δεδαεσθαι), Pf. δεδάκηκα (331) *have learned*, 2 Pf. Par. δεδαώς, Pf. M. Par. δεδαήμενος, 2 Ao. P. ἐδάην *learned*, Fu. P. δαήσομαι (395 D).

11. Hm. ληκέω, 2 Pf. Par. Fem. λελάκυια (338 D).

13. Hm. 2 Pf. 2 P. πέποσθε (409 D, 14), Par. Fem. πεπαδυνία (cf. 338 D).

14. Hm. ἀπαφίσκω (αφ) *to deceive*, 2 Ao. ἡπαφον (384 D), rare 1 Ao. ἡπάφῃσα (331).

15. Poet. ἀραρίσκω (αρ) *to join, fit, trans.*, 1 Ao. ἥραα (345 D), usu. 2 Ao. ἥραρον (384 D) twice intrans., 2 Pf. ἥραρα *am joined, fitted* (found even in Xen.), Ion. ἥραα, Hm. Par. Fem. ἀράρυνια (338 D), Ao. F. 3 P. ἥραεν (395 D), 2 Ao. M. Par. ἥρμενος (408 D, 34).

16. Hm. ἴσκω (= γκ-σκω) and ἔισκω (23 Da) *to make like, consider like*, cf. 2 Pf. ἔουκα (409, 7).

17. Hm. τιτύσκομαι (= τι-τυκ-σκομαι) *to prepare* (cf. τεύχω cl. 2, 425, 15), *to aim* (cf. τυγχάνω cl. 5, 437, 8).

448 D. 2. Hm. Fu. Mid. 3 Sing. γαμέσσεται *will cause (a woman) to marry*, doubtful.

6. { μαρτυρέω (μαρτυρ) to bear witness, inflected reg., but
μαρτύρομαι cl. 4, to call witnesses, Ao. ἐμαρτύραμην.
7. { ξυρέω (ξυρ) to shave, Ao. ἐξύρησα, Mid. ξυρέομαι, but also
ξύρομαι cl. 4, Ao. ἐξυράμην, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) to eat, Ion. and poet.
- πάσσομαι ἐπασάμην πέπασμαι V. ἄ-παστος
9. πεκτέω (πεκ, πεκτ, 327) to comb, shear. (Hm. πείκω for πέκω.)
(πέξω n. A. ἔπεξα n. A.) ἐπέχθην
10. ριπτέω (ρίφ, ριπτ) to throw, = ρίπτω (427, 14), only Pr. Impf.
11. ώβέω (ωβ) to push; Impf. έώβουν (312).
- ώσω, ώβήσω έωσα [έωκα] έωσμαι έώσθην
- a. ώδήσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For μι-verbs of this class, see 403. There remain

12. Poet. δουκέω to sound heavily, Ao. έδούπησα (even in Xen.), έγδούπησα (cf. έργιδουπος loud-thundering), 2 Pf. δέδουπα.
13. Poet. κελαδέω to roar, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω to prick, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (= κεντ-σαι), V. κεντός (= κεντ-τος).
15. Poet. κτυπέω to crash, clatter, rare in prose, 2 Ao. εκτύπον, also in Trag. 1 Ao. εκτύπησα.
16. Poet. βιγέω to shudder, Fu. βιγήσω, Ao. έββίγησα, 2 Pf. έββίγα used as a present. Different is βιγώω to be cold (371 d).
17. Ion. and poet. στυγέω to dread, hate, Fu. στυγήσομαι, Ao. έστύγησα, etc., reg. Hm. has 1 Ao. έστυξα made dreadful, 2 Ao. έστύγον dreaded.
18. Pr. φιλέω to love, inflected reg. as a verb of cl. 1; see Paradigm 287; but Hm. Ao. M. φιλάμην (st. φιλ).
19. Hm. (χραισμεύω to help, ward off, Pr. Impf. not used) Fu. χραισμήσω, Ao. έχραισμησα, 2 Ao. έχραισμον.
- Add the following, which annex α in the present (331):
20. Pr. βρυχάομαι to roar, Ao. έβρυχησάμην. In Hm., only 2 Pf. βέβρυχα used as a present.
21. Poet. γοάω to bewail, Fu. γοήσομαι, Hm. 2 Ao. έγοον.
22. Hm. θηριόομαι to quarrel (Fu. θηρίσομαι Theoc.), Ao. έθηρίσάμην, Ao. P. θηρίνδην (396 D). Pind. θηρίομαι, θηρίων.
23. Poet. λιχμάω, -ομαι, to lick, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμότες Hes.
24. Hm. μηκόομαι (μάκ, μηκ, 326) to bleat, 2 Ao. Par. μάκων, 2 Pf. Par. υεμηκώς, Fem. μεμάκνεια (338 D), Plup. έμέμηκον (351 D).
25. Hm. μητιδάω, -ομαι, to plan, Fu. μητίσομαι, Ao. έμητισάμην. Pind. ηητίομαι.
26. Pr. μυκάομαι (μυκ) to low (used in Att. prose). Poet. Ao. έμυκησάμην. Hm. 2 Ao. έμύκον, 2 Pf. μέμυκα used as a present.

1. γίγνομαι (γεν) *to become*: also γίνομαι less freq. in Att.
 γενήσομαι ἐγενόμην γέγονα (409, 3) *have become, have been*
 γεγέννημαι (ἐγενήσῃν l.)
2. ἵσχω (σεχ) *to hold*, another form of ἔχω (424, 11).
3. μέμνω (μεν) *to remain*, poetic form of μένω (422, 13).
4. πίπτω (πετ, πτο, 339, 331) *to fall*: cf. πιτνέω cl. 5 (438, 4) poet.
 πεσοῦμαι (377) ἔπεσον πέπτωκα
 a. ἔπεσον is for orig. and Dor. ἔπετον (62 a).
5. τίκτω (for τιτκω, st. τεκ) *to bring forth, beget*.
 τέξομαι ἔτεκον τέτοκα (334 a)
 τέξω less fr. ἔτεξα rare (τέτεγμαi n. A.) (ἐτέχσῃν n. A.)
 a. Mid. τίκτομαι rare and poetic.
6. τιτράω (τρα) *to bore*: also τετραίνω (329 a, 328 d).
 τρήσω (335 a) ἔτρησα τέτρημαι v. τρητός
 τετρανῶ ἐτέτρηνα (later -άνα) [ἐτετράνσῃν]

For reduplicating verbs of the sixth (inceptive) class, see 444-6.

NINTH CLASS (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω *to take*, Mid. *to choose*; st. αἶρε, εἰλ (312).
 αἰρήσω εἶλον (εἶλω etc.) ἤρηκα, ἤρημαι ἤρῃσῃν
 a. Fu. εἶλω n. A. Ao. εἶλάμην late.
2. ἔρχομαι *to go, come*; st. ερχ, ελῶ.
 ἐλεύσομαι ἤλθον (339) ἐλήλυθα (321)
 a. For 2 Ao. Imv. ἐλθέ, see 366. For ἐλεύσομαι (326), the Attic prose generally has εἶμι (405, 1 a).
3. ἐσθίω *to eat*; st. εσσι, εδ, φάγ.
 ἔδομαι (378) ἔφαγον ἐδήδοκα (331) (ἡδέσθῃν n. A.)
 ἐδήδεσμαι (331, 342) v. ἐδεστός, τέος
 a. ἐσθίω comes from ἐσθω (328), and that from ἔδω (411 D): all these forms of the Pr. are found in Hm.

449 D. 1. 2 Ao. 3 Sing. *ἔγεντο* Dor. (and Hes.), different from γέντο *seized* (408 D, 35). From st. γεν comes also poet. γέλομαι cl. 4, *to be born*, Ao. ἐγεινύμην trans. *begot, bore* (of γεινόμενοι *the parents*, also in prose).

2. Poet. also ἰσχάω (329 b), ἰσχανάω (331).

4. Hm. 2 Pf. Par. πεπτεῶτας, Soph. πεπτός, -ῶτος (409 D, 17).

7. Hm. ἰαύω (av, αυε 331, ae 39) *to sleep*, Ao. ἔεσα (ᾱ, but by augm. ᾱ), once contr. ἔσαμεν.

450 D. 1. Hd. Pf. ἀραίρηκα (321 D).

2. Poet. 2 Ao. ἡλύθον with υ (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) ἦνδον, ἦλσον. Hm. 2 Pf. εἰλήλουθα, 1 P. εἰλήλουθμεν (409 D, 13).

3. Hm. Fr. Inf. ἔδμεναι (406 D, 3), 2 Pf. Par. ἐδηδώς, Pf. M. ἐδήδομαι.

4. *ὄραω to see*, Impf. *έώρων* (312); st. *όρα, ιδ, οπ.*

ὄψομαι *είδον* (ιδω etc. *έώρακα, έώραμαι* *ὄφθην, v. όρατός*,
Imv. *ιδέ* 366) *ὄπωπα* (321), *ώμμαι* *ὀπτός, τέος*

a. The Comic poets have Pf. *έδρακα*: *ὄπωπα* is chiefly Ion. and poet.: *έωρᾶδην* is late. Ao. M. *ώψάμην* is rare; *είδόμεν* (for *είδον*) is generally poetic (in Att. prose only in comp.), Imv. *ιδού*, but as exclamation *ιδού lo!* Poetic is also Pr. Mid. *είδομαι to appear, appear like*, Ao. *είσάμην*.

5. *τρέχω to run*; st. *τρεχ, δρεμ* (334 a).

δραμούμαι *έδράμην* *δεδράμηκα* (331) v. *δρεκτέον* (66 c)

a. *δρέξομαι, έδρεξα* (66 c), and *δέδρομα* are found in poetry; *δεδράμημα* occurs in composition.

6. *φέρω to bear*; st. *φερ, οι, ενεκ.*

<i>οἶσω</i>	{ <i>ήνεγκον</i> (384)	<i>ένήνοχα</i> (321, 334 a)	<i>ήνέχθην</i>
<i>οἶσομαι</i> (as	{ <i>ήνεγκα</i> (381)	<i>ένηνεγμαι</i>	<i>ένεχθήσομαι</i>
mid. and pass.)	<i>ήνεγκάμην</i>	v. <i>οιστός, τέος</i>	<i>οισθήσομαι</i>

7. *ώνόομαι to buy*, Impf. *έωνούμην*; st. *ωνε, πριμ.*

ωνήσομαι *έπριάμην* (408, 8) *έώνημαι* *έωνήθην*

a. *έωνησάμην* is late. The syllabic augment is rarely omitted in Att. *έώνημαι* may have, *έωνήθην* always has, a passive meaning (415).

8. *είπον I said*; st. *ειπ, ερ, ρε* (340).

<i>έρῶ</i>	{ <i>είπον</i>	<i>είρηκα</i> (319 c)	<i>έρρήθην, v. ρήτός</i>
	{ <i>είπα</i>	<i>είρημαι</i>	(<i>έρρέθην</i> n. A.)
	(Imv. <i>είπέ</i> 366)	<i>είρήσομαι</i>	<i>ρηθήσομαι</i>

a. The Pr. Impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *ἀγορεύω to discourse*, as *ἀπαγορεύω to forbid*, Ao. *ἀπείπον*. The form *είπον* comes from *ε-επ-ον*, orig. *φε-φεπ-ον*, a reduplicated 2 Ao. like *πέπιδον* (384 D): cf. *ἔπος*, orig. *φεπος*, *word*. The stem of *έρῶ* was orig. *φερ* (cf. Lat. *verbum*); hence *είρηκα* for *φε-φερη-κα*, *έρρήθην* for *φερηθην*, *ρήτός* for *φερτός*.

4. Hm. Fu. *έπιόψομαι shall choose*, but *έπόψομαι shall look on*. Aeol. Pr. *θρημ* Theoc. For *ὄσσομαι* (οπ), see 429 D, 4. 5. Dor. *τράχω*.

6. Hm. Pr. Imv. *φέρτε* (406 D, 4), Ao. *ήνεικα* (rarely *ήνεικον*), M. *ήνεικδ-μην*; Ao. Imv. *οἶσε* (349 D), Inf. *οἰσέμεν(αι)*, V. *φεπτός*. Hd. has Ao. *ήνεικα*, Pf. M. *ένήνεγμαι*, Ao. P. *ήνείχθην*.

8. Hm. Pr. *είρω* rare, Fu. *έρέω*, Ao. *είπον* and in Ind. (with augm.) *έειπον* = *ε-φερεπον*. From st. *σεπ, επ* (63), comes *έν-έπω* or *έννέπω*, 2 Ao. *ένι-σπον* (339), Imv. *ένι-στε* or *ένισπες* (2 P. *έσπετε* for *εν-σπετε*), Fu. *ένίψω* (= *ενι-σπ-σω*) or *ένι-σπήσω* (331). Hd. makes Ao. usu. *είπα*, Ao. P. *είρέθην* and *είρήθην* as well as *έρρήθην*.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. *ε* before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. *ει* may arise by augment or reduplication from *ε* (312, 322).

c. *η* may arise by augment or reduplication from *α* or *ε* (309).

d. *ω* may arise by augment or reduplication from *ο* (309).

e. *ει* in a few words takes the place of *λε, με, ρε*, as redupl. (319 e).

f. A consonant with *ε* may be the reduplication, when followed by the same consonant, or when a smooth mute with *ε* is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus *κατανύω* = *κατ-ανύω* not *κατα-νύω*, *ἀπολέσας* = *ἀπ-ολέσας* not *ἀπο-λέσας*, *ἐπιδούσα* may be either *ἐπ-ιδούσα* (Pr. *ἐπ-ιδίδωμι*) or *ἐπι-δούσα* (Pr. *ἐπι-δίδωμι*).

II. In the *middle* of verb-forms,

i. *α* or *ο* may arise from *ε* in the stem and present (334). So *οι* may arise from *ει*, and *ω* rarely from *η*.

j. *η* may arise from a final *α* or *ε* of the stem, and *ω* from a final *ο* (335). In the first aorist system of liquid verbs, *η* may arise from *α* and *ει* from *ε* (337). In the second perfect system, *η* may arise from *α* (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut. 1 Aor. 2 Pf.	Perfect Middle.	1 Ao. P.	Present.
-ψω -ψά -φα	-μμαι, -ψαι, -πται, -φθον	-φθην	-πω, -βω, -φω, -πτω
-ξω -ξα -χα	-γμαι, -ξαι, -κται, -χθον	-χθην	-κω, -γω, -χω, -σσω, -ζω
-σω -σα	-σμαι, -σαι, -σται, -σθον	-σθην	{ -τω, -δω, -δω, -σσω, -ζω -άω, -έω, -ίω, -όω, -ύω

Αά-ω (*άασα, άσα, άασθην*) 420 D, 10.

ήγα-μαι (*ήγάσθην, ήγασάμην*) 419, 1;

άγά-ομαι, άγαίομαι, D.

άγειρω (*αγερ, άγηγερκα*) 432, 1;

ήγερεσθονται, άγρόμενος, D.

ή-γνυμι (*ήαξα, ήγα*) 442, 1.

αγρ (*άγειρω, άγρόμενος*) 432 D, 1.

ήγ-ω (*ήγαγον, ήχα, άγηόχα*) 424, 1;

άγίνω, -νέω, ήετε, D.

ήδ (*άνδάνω, έαδον, εύαδον*) 437, 1.

άδήςσειε, άδηκός, 318 D.

αε (*ιαύω, έεσα*) 449 D, 7.

άειρω (*αερ, ήερεσθονται, έωργο*) 432 D, 2.

συν-ήειρε, συναείρεται, ib.

άέξ-ω, = *αύξω, αύξάνω*, 436, 3.

άημι (*αε*) 404 D, a.

αἰδ-έομαι (*θδέσθην*), *αἰδ-ομαι*, 448, 1.

αἰνέ-ω (*ήνεσα, ήνημαι*) 420, 4;

αἰνίζομαι, αἰνημι, D.

αἰ-νυμαι, άπ(ο)αἰνυμαι, 440 D, 6.

- αἰρέ-ω (εἶλον, εἰλεῖν, ἡρέδην) 450, 1; ἀραιρέκα D.
 αἶρω (ἦρα, ἡρέδην) 432, 2; ἀρ-όμην D.
 αἰσθ-άνομαι (ἡσθόμην, ἡσθημαι), αἰσθ-όμαι, 436, 1.
 αἶ-ω (εἶον, ἐπ-ήισα) 309.
 ακ-αχ from αχ, 442 D, 16. 321 D.
 ἀκτέ-ομαι (ἡκασάμην) 419, 8.
 ἄκού-ω (ἄκηκοα, ἡκούσδην) 423, 1; ἀκούδ-ομαι Hm.
 ἄκροά-ομαι (ἡκροασάμην) 335 a.
 αλ (εἶλω, ἐάλην) 432 D, 22.
 ἄλδ-ομαι (ἄλδλημαι) 321 D. 367 D. 413.
 ἄλδ-άνω, -αίνω, -ήσκα, 436 D, 12.
 ἀλείφω (ἀλήλιφα) 426, 5.
 ἄλῆξω (ἡλεξέμην, ἀλεξήσομαι) 447, 8; ἔλαλλον D.
 ἀλέομαι or ἀλεύομαι (αλυ, ἡλε[υ]άμην) 426 D, 7; ἀλείνω ib.
 ἀλέ-ω (ἡλεσα, ἀλλήλεσμαι) 419, 9.
 ἔλδ-ομαι (ἄλδθήσομαι) 422 D, 19.
 ἄλ-ίσκομαι (ἐάλων, ἦλων) 447, 1.
 ἀλτ-αίνω (-ήμενος, ἡλτον) 436 D, 13.
 αλκ (ἀλέξω, ἔλαλλον) 447 D, 8.
 ἀλλασσώ (ἡλλάγχην, ἡλλασχα) 294.
 ἄλ-λομαι 432, 3; ἄλλο 408 D, 33.
 ἀλυκτάζω (ἔλαλύκτῃμαι) 321 D.
 ἀλύσκω (ἡλυξά) 447, 9;
 ἄλυσκ-άζω, -άνω, D.
 ἄλφ-άνω (ἡλφον) 436 D, 14.
 ἄμαρτ-άνω (ἡμαρτον, ἡμάρτηκα) 436, 2; ἡμβροτον D.
 ἀμβλ-ίσκω (ἡμβλωσα) 447, 3.
 ἀμιλλά-ομαι (ἡμιλλήδην) 413.
 ἀμπισχενόμαι (ἀμφέξω, ἡμπισχον) 438, 5.
 ἀμπλακ-ίσκω (-ήσω, ἡμπλακον) 447, 4.
 ἀμύν-ω (ἡμυνα), ἀμυνάδω, 411 D.
 ἀν-αλ-ίσκω, ἀν-αλό-ω, 447, 2.
 ἀνδάνω (ἐαδον, ἀδήσω) 437, 1;
 ἐνδανον, ἔδον, εὐαδον, ἔαδα, D.
 ἀν-έχ-ομαι (ἡνείχόμεν) 314.
 ἀνῆνθε 321 D.
 ἀν-οίγ-ω (ἀνέφξα, ἀνέφγα, ἀνέφχα) 424, 16; ἀν-οίγ-νυμι ib.
 ἀν-ορδύ-ω (ἡνάρδωσα, -ομαι) 314.
 ἀνύ-ω (ἡνύσα, ἡνυσμαι) 419, 17;
 ἀνύτω, ἀνύτω, ib.; ἄνω D.
 ἄνωγα-α (ἄνωχθι, ἡνωγον) 409 D, 11.
 ἐπ-αφ-ίσκω (ἡπαφ-ον, -ῆσα) 447 D, 14.
 ἀπό-χρη 404, 3; ἀποχρεῖ D.
 ἄπτω (ἄφ) 427, 1; ἐάφθῃ D.
 αρ (αἶρω) 432, 2.
 ἄρά-ομαι (ἀρήμεναι) 404 D, 9.
 ἀρ-αρ-ίσκω (ἡρσα, ἡραρον, ἔρηρα, ἔρμενος) 447 D, 15.
 ἀρέ-σκω (ἡρεσα, ἡρέσδην) 444, 10.
 ἀρήμενος 318 D.
 ἀρκέ-ω (ἡρκεσα) 419, 10.
 ἄρμόττω (ἡρμοσα), ἄρμόζω, 430, 1.
 ἀρνέ-ομαι (ἡρνήδην) 413.
 ἔρ-νυμαι 442, 2.
 ἄρό-ω (ἡροσα, ἡρόδην) 419, 16.
 ἀρπάζω (ἀρπαδ, ἀρπαγ) 431, 1.
 ἄρύ-ω (ἡρύσα) 419, 18; ἄρύτω ib.
 ἔρχ-ω (ἡρχα, ἡργμαι) 424, 2.
 ἄσα 408 D, 18. 420 D, 10. 449 D, 7.
 ἄσμενος (ἄδ, ἀνδάνω) 408 D, 44.
 αὐξ-άνω, αὐξ-έ-ω (ἡύξηκα) 436, 3.
 αυρ (ἐπ-αυρ-ίσκομαι, -έω) 447, 5.
 αυρα (ἀπ-αυρά-ω, ἀπούρας) 408 D, 19.
 ἀφάσσω (ἡφασα) 430 D, 8.
 ἀφύσσω (αφυγ, αφυδ) 431 D, 9.
 ἔχδ-ομαι (ἡχδέσδην) 422, 1.
 ἔχ-νυμαι (ἡκαχόμην, ἀκάχημαι, ἀκήχε-μαι), ἀκαχίζω, ἐχέων, ἐχέων, 442 D, 16.
 ἔ-ω (ἔσα, ἔμεναι, ἔσται) 408 D, 18.
 ἔωρτο for ἡωρτο (ἀείρω) 432 D, 2.
 Βαίνω (βα, ἔβην, ἔβησα) 435, 1;
 βάσκω, βιβάς, βιβῶν, D.
 βάλλ-ω (ἐβαλον, βέβληκα) 432, 4;
 βεβολήατο, ἐβλητο, βλεῖο, D.
 βάπτω (ἐβάφην) 427, 2.
 βά-σκω = βαίνω, 444 D, 11.
 βαστάζω (βασταδ, βασταγ) 431, 2.
 βείομαι, βέομαι (βιόω) 423 D, 2.
 βιβάζω (βιβάσω, βιβῶ) 375.
 βιβάς (βα) 403 D, 10; βιβῶν 435 D, 1.
 βιβρώσκω 445, 8; βεβρώδω, ἔβρων, D.
 βιό-ω (ἐβίον) 423, 2; βείομαι, βέομαι, Γ
 ἀνα-βιόσκομαι (βιο, ἀνεβίον) 445, 1.
 βλα (βάλ-λω, βέβληκα) 432, 4.
 βλάπτω (ἐβλάβην, βέβλαφα) 427, 3;
 βλάβεται D.
 βλαστ-άνω (ἐβλαστον, [β]ἐβλάστηκα) 436, 4; βλαστέω ib.
 βλέπ-ω (βέβλεφα) 424, 3.
 βλίττω (ἐβλισα) 430, 2.
 βλώσκω (ἐμολον, μέμβλωκα) 445, 2.
 βολε (βάλ-λω, βεβολήατο) 432 D, 4.
 βόσκω (βο, βοσκ, βοσκήσω) 422, 2.
 βούλ-ομαι (ἐβουλήδην or ἡβ.) 422, 8;
 βόλεσθαι, -βέβουλα, D.
 βράσσω (ἐβρασα) 430, 3.
 βρέχ-ω (ἐβράχην) 424, 4.

ξ-βραχε, -βρόξειε, -βροχέις, 424 D, 4.
βριδ-ω (βέβριδα) 424, 5.
βρο (βιβρώσκω) 445, 3.
βρυχ-άμαι (βέβρυχα) 448 D, 20.
βυ-νέω (έβυσσα, βέβυσμαι) 438, 1.

Γα (γίγνομαι, γεγάς) 409, 3.
γαμ-έω (έγημα) 447, 2.
γά-νυμαι, γαίω, 439 D, 5.
γέ-γων-α, γεγων-ίσκω, -έω, 424 D, 30.
γείνομαι (γεν, έγεινάμην) 449 D, 1.
γελά-ω (έγελᾶσα, έγελᾶσθην) 419, 2.
γεν (γίγνομαι, έγενόμην) 449, 1.
γέν-το 408 D, 35; έ-γεν-το 449 D, 1.
γηδ-έω (γέγηθα) 448, 3.
γηρά-σκω, γηρά-ω, 444, 1.
γί(γ)νομαι (έγενόμην, γέγονα, γεγέννη-
μαι) 449, 1; γείνομαι D.
γί(γ)νώσκω (έγνων, έγνωσμαι) 445, 4.
γνάμπ-τω 427, 4.
γνο (γιγνώσκω) 445, 4.
γο-άω (έγοον) 448 D, 21.
γράφ-ω (έγραψην) 424, 6.
γων (γέγονα) 424 D, 30.

Δα (δαίω) 434 D, 3; (δαίομαι) 434 D, 4;
(έδᾶην, δῆω) 447 D, 10.
δαί-νυμι (έδαισα) 440 D, 7.
δαίομαι (έδασάμην, δέδασται),
δατέομαι, 434 D, 4.
δαίω (δέδῃα, δάηται) 434 D, 3.
δάκ-νω (έδακον, δήξομαι) 435, 7.
δάμ-νυμι, -νάω (έδάμην, έδαμάσθην,
έδμήθην), δαμάζω, 443 D, 1.
δαρδ-άνω (έδαρδον, δεδάρθηκα) 436, 4;
έδραδον D.
δατέομαι (δατέασθαι) 434 D, 4.
δέ-ατο 381 D.
δεί-δι-α (δείδω), έδδειςσα, 409 D, 5.
δείκ-νυμι (δέδειχα) 442, 3; δεκ-, δείδεγ-
μαι, δεικανόμαι, δειδίσκομαι, D.
δέμ-ω (έδειμα, δέδμημαι) 443 D, 1.
δέρκ-ομαι (έδρακον, δέδορκα) 424 D, 31.
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 ὀρ-νυμι (ὀρσα, ὀρορον, ὀρωρα, ὀρόρεμαι)
 442, 11; ὀρτο, ὀρίνω, ὀρούω, D.
 ὀρύσσω (ὀρύσχω) 428, 4.
 ὀρσσομαι (οπ) 429 D, 4.
 ὀσφρ-αίνομαι (ὀσφρήσομαι) 436, 10.
 οὔρε-ω (εὔρησα, -ηκα) 312.
 οὔτά-ω (οὔτα), οὔτάζω, 423 D, 5.
 ὀφείλω (ὀφελον, ὀφειλήσω) 432, 12;
 ὀφέλλω D.
 ὀφλ-ισκάνω (ὀφλον, ὀφλήσω) 436, 11.
 οχ (έχω, ὀχωκα, ἐπώχατο) 424 D, 11.

Πα (ἐπασάμην, πέπαμαι) 335 D.
 παδ (πάσχω, ἐπαδον) 447, 13.
 παίζω (παῖδ, παγ) 431, 4.
 παί-ω (παίησω, ἐπαίσθην) 421, 13.
 παλαί-ω (ἐπαλαίσθην) 421, 14.
 πάλ-λω (ἐπηλα, -πεπαλόν) 432 D, 26.
 παμφαίνων, παμφανών, 472 k.
 παρανομέ-ω (παρηνόμησα) 315.
 παροινέ-ω (πεκαρφήνηκα) 315.
 πάσσω (ἐπασα) 430, 5.

πάσχω (ἐπαδον, πείσομαι, πέπονθα) 447, 13; πέποιθε D.
 πατ-έομαι (ἐπαδάμην, πέτασμαι) 448, 8.
 παύ-ω (πέπαυμαι, ἐπαύ[σ]θην) 421, 19.
 πείδω (πιδ, πέποιδα) 295; πέπιδον, πεπιδήσω, πιδήσω, 425 D, 8.
 πεινά-ω (πεινῶ, πεινήσω) 371 c.
 πείρω (περῶ, ἐπάρην) 432, 13.
 πεκ-τέω (ἐπέχθην), πείκω, 448, 9.
 πελάζω (πελαδ, πελα, πλα, πλῆτο), πέλω, π(ε)λάδω, πίλνημι, 428 D, 21.
 πέλ-ομαι (ἐπλόμην), πέλω, 424 D, 35.
 πέμπ-ω (πέπομφα, πέπεμμαι) 424, 17.
 πενθ (πέλομαι, πέπονθα) 447, 13.
 πέρδ-ομαι (παρδ, παρδε, πορδ) 424, 18.
 πέρδ-ω (ἐπαδον) 424 D, 36; πορδέω ib.
 πέρημι (περα) = πιπράσκω, 443 D, 5.
 πέσσω (πεπ) 429, 1; πέπτω ib.
 πετ, πεс (πίπτω, έπεσον) 449, 4.
 πετά-ννυμι (πέπταμαι) 439, 3.
 πέτ-ομαι (π[ε]τήσομαι, έπτην) 424, 19;
 ἱπαται, πέταμαι, ποτάομαι, ib.
 πεύδομαι (= πυνδάνομαι) 425, 14.
 πήγ-νυμι (ἐπάγην) 442, 12; -έπηκτο D.
 πίλνημι, -νδω, = πελάζω, 443 D, 6.
 πίμπλημι (πλα), πλήδω, 403, 7.
 πίμπρημι (πρα), κρήδω, 403, 8.
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 πιπίσκω (πι, έπισα) 446, 1.
 πιπράσκω (πρα) 444, 7.
 πίπτω (πετ, έπεσον, πέπτωκα) 449, 4.
 πιτνέω (πετ, έπιτνον) 438, 4.
 πίτνημι, -νδω, = πετά-ννυμι, 443 D, 7.
 πιφαύσκω (φau) 446 D, 4.
 πλ for πελ (πέλομαι, ἐπλόμην) 424 D, 35.
 πλα (πίμπλημι, πλήδω) 403, 7;
 (πελάζω, πλῆτο) 428 D, 21.
 πλάζω (ἐπλαγα, ἐπλάγχθην) 328 b.
 πλάσσω (ἐπλασα) 430, 6.
 πλέκ-ω (ἐπλάκην, πέπλοχα) 424, 20.
 πλέω (πλυ, έπλευσα) 426, 3; πλώω D.
 πλήσσω (ἐπλήγην, -επλάγην) 428, 5.
 πλύνω (πλυνῶ, πέπλυμαι) 433, 3.
 πλώ-ω, = πλέω, 426 D, 3.
 πνέω (πνυ, έπνευσα) 426, 4;
 πνέπνυμαι, πινύσκω, D.
 πνίγ-ω (ἐπνίγην) 424, 21.
 πο (πί-νω, πέπωκα) 435, 4.
 ποδέ-ω and πονέ-ω 420, 8, 9.
 ποιπνύ-ω 472 k.
 πορ (έπορον, πέπρωται) 424 D, 37.
 πορφύρ-ω 472 k.

πρα (πίμπρημι, κρήδω) 403, 8;
 (πιπράσκω) 444, 7.
 πραδ (πέρδω, έπραδον) 424 D, 36.
 πράσσω (πέπραγα, πέπραχα) 428, 6.
 πρια (ἐπριάμην) 408, 8.
 πρί-ω (πέπρισμαι) 421, 7.
 προ (έπορον, πέπρωται) 424 D, 37.
 προδυμέ-ομαι (προδυμήδην) 413.
 πτα (πετάννυμι, πέπταμαι) 439, 3;
 (πέτομαι, έπτην) 424, 19.
 πτάρ-νυμαι, πταίρω, 442, 13.
 πτήσσω (έπτηχα), πτώσσω, 428, 7;
 -πτήτην, πεπτηώς, D.
 πτίσσω (έπτισα) 430, 7.
 πτο (πίπτω, πέπτωκα) 449, 4.
 πτύ-ω (έπτύσα, πτυστός) 419, 20.
 πυνδάνομαι (ἐπυδάμην, πένσομαι)
 437, 7; πεύδομαι ib.
 Ραίνω (ἐρράδαται, ράσσετε) 392 D.
 ραί-ω (ἐρραίσθην) 421 D, 24.
 ράπτω (ἐρράφην) 427, 13.
 ρε (έρηκα, έρρήδην, έρρέδην) 450, 8.
 ρέζω (ρεγ, έρεξα) 428, 14.
 ρέω (έρρυν, έρρύηκα, έρρευσα) 426, 5.
 ρήγ-νυμι (ἐρράγην, έρρηγα) 442, 14.
 ριγ-έω (έρριγα) 448 D, 16.
 ριγύ-ω (ριγών, ριγώνη) 371 d.
 ριπτεύω, = ρίπτω (ρίφ), 448, 10.
 ρίπτω (έρρίφην) 298.
 ρύ-ομαι (ρύατο, ρύσθαι) 405 D b.
 ρυπό-ω (ερυπωμένος) 319 D.
 ρών-νυμι (έρρώσθην) 441, 2.
 Σαίρω (σαρῶ, σέσηρα) 432, 14.
 σαλπίζω (εσάλπιγα) 328 b.
 σαδ-ω (εσάωσα) 431 D, 5.
 σβή-ννυμι (έσβην, έσβεσμαι) 440, 8.
 σέβ-ομαι (εσέφθην) 413.
 σεί-ω (σέσεισμαι) 421, 17.
 σεύω (έσσυμαι, στόω) 426 D, 9.
 σήπω (εσάπην) 425, 2.
 σκάπτω (εσκάφην) 427, 15.
 σκεδά-ννυμι (εσκεδάσμαι) 439, 4.
 σκέλ-λω (εσκλην) 432, 15; εσκληα D.
 σκέπ-τομαι, σκοπέ-ω, 427, 16.
 σκήπ-τω 427, 17.
 σκίδνημι = σκεδά-ννυμι, 443 D, 8.
 σκώπ-τω 427, 18.
 σμά-ω (σμη, έσμησα), σμήχω, 371 c.
 σό-ης, σόη, σώωσι, 431 D, 5.
 σπ for σеп (έπομαι, έσπόμεν) 424, 8;
 ένι-σπον, έσπετε, 450 D, 8.

σπά-ω (ἐσπᾶσθαι, ἐσπασμαι) 419, 6.
 σπείρω (σπεῖω, ἐσπάρην) 432, 16.
 σπένδ-ω (ἐσπείσας, -σμαι) 381. 391 c.
 στα (ἵστημι) 403, 5.
 στείβω (στιβ, ἐστίβημαι) 425, 9.
 στείχω (ἐστίχον) 425, 10.
 στέλλω (ἐστέιλα, ἐστάλην) 290.
 στέργ-ω (ἐστοργα) 424, 22.
 στερ-ίσκω, στερέω, στέρομαι, 447, 7.
 στεῦν-ται, στεῦν-το, 405 D c.
 στορέ-ννυμι, στορ-ννυμι, 440, 4.
 στρέφ-ω (ἐστράφην, ἐστροφα) 424, 23.
 στρώ-ννυμι 441, 3.
 στυγ-έω (ἐστυγον) 448 D, 17.
 σφάζω οὐ σφάττω (ἐσφάγην) 428, 15.
 σφάλ-λω (ἐσφάλα, ἐσφάλην) 432, 18.
 σχ for σεχ (έχω, ἐσχον, σχήσω) 424, 11.
 σώζω (σω, σωθ) 431, 5.

Τα (τείνω, τέτακα, τανύω) 433, 5.
 ταγ, τεταγών 384 D ; τάσσω 428, 9.
 ταλα, ἐτάλασσα 408 D, 6.
 τανύ-ω (ἐτάνυσσα, τετάνυσμαι) 433 D, 5.
 ταρᾶσσω (ἐτάραισα, δρᾶσσω, 428, 8.
 τάσσω (ἐτάγην, τέταχα) 428, 9.
 ταφ (δάπτω, ἐτάφην) 427, 5.
 ταφ-ών, τέδηπα, 425 D, 17.
 τε for δε (τίδημι, ἐτέδην) 403, 2.
 τείνω (τενῶ, τέτακα) 433, 5 ;
 τανύω, τιταίνω, D.
 тек (τίκτω, ἔτεκον, τέτοκα) 449, 5.
 τελέ-ω (ἐτέλεσσα, τετέλεσμαι) 288.
 τεμ, τέμνον 384 D.
 τέμ-νω (ἐταμον, τέμνηκα) 435, 9 ;
 τάμνω, τέμνω, τμήγω, D.
 τέρπ-ω 424, 24 ; τεταρπόμην D.
 τέρσ-ομαι, терсаίνω, 424 D, 88.
 τετραίνω (ἐτέτρηνα) 449, 6.
 τεύχω (τέτυγμα) 425, 15 ;
 τέτυκον, τιτύσκει, D.
 τη (for та-ε ?) 433 D, 5.
 τήκω (ἐτάκην) 425, 3.
 τηλεθάων (θάλλω) 432 D, 6.
 тие, tetiγᾶς, тетίγμαι, 386 D.
 τίδημι (δε, ἔδηκα, τέδεικα, τέδειμαι,
 ἐτέδην) 403, 2.
 τίκτω (ἔτεκον, τέτοκα) 449, 5.
 τί-νω (ἔτισα), τίννυμι, 435, 5.
 τιταίνω (ταν) 433 D, 5.
 τιτρώω (τρα, ἔτρησα) 449, 6.
 τιτρώσκει (τρο) 445, 6 ; τρώω D.
 -τιτύσκομαι (τι-τυκ) 447 D, 17.
 -τι-ω (ἔτισα) 435 D, 5.

тла, ἔτλην 408, 6 ; τέτληκα 409 D, 10.
 тме (τέμνω, τέμνηκα) 435, 9.
 τμήγω (ἐτμαγον) 425 D, 18.
 тра (τιτρώω, ἔτρησα) 449, 6.
 τραπ-είομεν (τέρπω) 424 D, 24.
 τραχ (δρᾶσσω, τέτρηχα) 428, 8.
 τρέπ-ω (ἐτραπον, τέτροφα) 424, 25 ;
 τράπω, τραπέω, τροπέω, D.
 τρέφ-ω (ἐδρεῖα, ἐτράφην, τέδραμμαι,
 τέτροφα) 424, 26 ; τράφω D.
 τρέχ-ω (ἐδρεξα—ἐδραμον, δεδράμνηκα)
 450, 5 ; τράχω D.
 τρέ-ω (ἔτρεσα, ἄτρεστος) 419, 15.
 τριβ-ω (ἐτρίβην, τέτριφα) 424, 27.
 τρίω (τέτριγα) 428, 16.
 τρυφ (δρύπτω) 427, 6.
 τρώγω (ἐτραγον) 425, 4.
 τρώω, = τιτρώσκει, 445 D, 6.
 τυ for ду (θύω, ἐτύδην) 420, 2.
 τυγχάνω (ἐτυχον, τεύχομαι, τετύχηκα)
 437, 8 ; τέτευχα D.
 τυκ (τεύχω, τέτυκον, τιτύσκει) 425 D, 15.
 τύπ-τω (τυπτήσω, ἐτυψα, ἐτυπον) 427, 19.
 τύφ-ω (ἐτύφην, τέδνυμαι) 424, 28.
 Ὑπισχνέομαι (ὑπεσχόμην, -νμαι) 438, 6.
 υ-ω (ύσμαι) 421, 11.
 φα, φαίνω, 432 D, 19 ; φημί, 404, 2 ;
 πέφαμαι 433 D, 7.
 φαγ (ἐσθίω, ἔφαγον) 450, 8.
 φαίνω (ἐφάνην, πέφηναι) 291 ; φάε, πε-
 φήσεται, φαεῖν, φαάνην, 432 D, 19
 φά-σκει, = φημί, 444, 8.
 δια-φαύσκει, -φώσκει, 446 D, 4.
 φείδομαι 425, 11 ; πεφιδόμην, -ήσομαι, D
 φεν, φα (ἔπεφνον, πέφαμαι) 433 D, 7.
 φέρ-ω (οἶσω ; ἤνεγκον, ἤνεγκα, ἐνήνοχα,
 ἐνήνεγμα) 450, 6 ; ἤνεικα D.
 φεύγω (ἔφυγον) 425, 16 ; φυγγάνω ib.
 πεφυγότες D.
 φημί (φα) 404, 2.
 φθά-νω (ἐφθᾶσα, ἐφθην) 435, 3.
 φθείρω (φθέρω, ἐφθάρην) 432, 20 ;
 δι-ἐφθора D.
 φθί-νω (ἐφθισα) 435, 6 ;
 ἐφθίμην, φθινύδα, D.
 φιλέω (ἐφιλάμην) 448 D, 18.
 φιλοτιμέ-ομαι (ἐφιλοτιμήδην) 413.
 φλά-ω, = θλά-ω, 419, 4.
 φλέγ-ω (ἐφλέγην late), φλεγέδω, 411 D.
 φν for φен (πέφνον) 433 D, 7.
 φράγ-νυμι, φράσσω, 442, 16.

φράζω (φραδ) 428, 17; ἐπέφραδον D.
 φρίσσω (πέφρικα) 428, 10.
 φυλάσσω (φυλακ, πεφύλαχα) 428, 11.
 φύρω (φύρσω, πέφυρμαι) 345 D.
 φύω (ἐφυν, ἐφυσα) 428, 4.

Χάζω (χαδ) 428, 18; κέκαδ-ον, -ήσω, D.
 χαίρω (ἐχάρην, χαιρήσω) 432, 21;
 κεχαρόμην, κεχαρηώς, D.
 χαλάω (ἐχάλασα, ἐχαλάσθην) 419, 7.
 χανθάνω (ἐχάδον, χείσομαι) 437 D, 9.
 χάσσω (ἐχανον, κέχνηα) 444, 9.
 χέζω (χεσοῦμαι, κέχοδα) 428, 19.
 χέω (έχεα, κέχυκα) 426, 6;
 χέω, χενα, D.

χλαδ (κεχλαδ-ός, -οντος) 360 D.
 χόω (κέχωσμαι) 421, 9; χώννυμι ib.
 χρα (κίχρημι) 403, 9.
 ἔχραισμον, ἐχραίσμησηα, 448 D, 12.
 χρά-ομαι (κέχρημαι) 335 a. 371 c.
 χράω (κέχρησμαι) 421, 3.
 χρή (χρα, χρε, ἐχρην) 404, 3.
 χρίω (κέχρι[σ]μαι) 421, 8.
 χρώ-ννυμι (κέχρωσμαι), χρώζω, 441, 4.
 Ψάω (ψη, ἔψη[σ]μαι), ψήχ-ω, 421, 4.
 ψύχ-ω (ἐψύχην, ἐψύγην) 424, 29.
 ὠδ-έω (έωσα, έωσμαι) 448, 11.
 ὠνέ-ομαι (έωνούμην, ἐπριάμην) 450, 7.

PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ο-ς *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λογο-γράφ-ο-ς *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ίο-ς *of the beginning, original*, from the stem of ἀρχή (αρχα) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ο-ς is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ίο-ς, from the noun-stem αρχα by means of the suffix ιο.

REM. a: The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *composing*: from this are formed by various suffixes, ποιη-τής *person composing, poet*, ποιη-σι-ς *act or art of composing poetry*, ποίη-μα (ποιη-ματ) *thing composed, poem*. From the

verb-stem γραφ (γράφω to write) come γραφ-εύ-s writer, γραφ-ί-s (γραφίδ) writing-instrument, γράμ-μα (for γραφ-ματ) written letter or document, γραμ-μή written stroke or line. Similarly, noun-stem δικα, Nom. δικη right, δικα-ιος righteous, just, δικαιο-σύνη justice; noun-stem βασιλευ, Nom. βασιλεύ-s king, βασίλε-ιά queen, βασιλε-ιά kingdom, βασιλ-ικό-s kingly.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) to watch, φύλαξ (φυλακ) watchman. Such words change ε of the verb-stem to ο (cf. 25): φλέγω to burn, φλόξ (φλογ) flame.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. Vowels, when they come together, are often contracted: αρχαῖος for αρχα-ιος-s, βασιλεία for βασιλε(υ)-ια, ἀλήθεια truth for αληθε(σ)-ια (64) from ἀληθ-ής (αληθες) true, αἰδοῖος venerable for αἰδο(σ)-ιος-s from αἰδώς shame, reverence.

b. But a final vowel is often elided before a vowel in the suffix: οὐραν-ιος-s heavenly from οὐραν-ός-s heaven, ἑσπέρ-ιος-s belonging to evening from ἑσπέρα evening. Even a diphthong may be elided: βασιλ-ικό-s from βασιλεύ-s.

c. Again, vowels are interchanged, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρέπ-ο-s turning, manner, from τρέπ-ω to turn, λοιπ-ό-s remaining from λείπ-ω to leave, πομπ-ή sending, escort, from πέμπ-ω to send, ἀλοιφ-ή ointment from ἀλείφ-ω to anoint. Also ἀρωγ-ό-s helpful from ἀρήγ-ω to help.

d. Further, vowels are sometimes lengthened: λήθ-η forgetfulness from λανθάνω (λᾶδ) mid. to forget. — Especially, vowel-stems lengthen their final vowel before a consonant: ποιη-μα, ποιη-σι-s, ποιη-τή-s, from ποιέ-ω; — or annex σ before μ or τ: κέλευσ-μα command, κελυσ-τή-s commander, from κελεύ-ω to command. In these changes they follow the formation of the Perf. Mid.: cf. πε-ποιη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δό-μα gift, δό-σι-s giving, δότηρ giver, from δίδωμι to give, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, consonants, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξι-s speaking for λεγ-σι-s, δικασ-τή-s judge for δικαδ-τή-s from δικάζω to judge, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (recessive accent): λύτρον ransom, πλῆκτρον instrument for striking the lyre, ἄροτρον plough, παιδάριον little boy or girl, γράμμα writing, πνεῦμα breath, ποίημα poem. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. ο-s, masculine: λόγ-ο-s speech from λέγ-ω to speak.

α, Nom. α or η, feminine: μάχ-η fight from μάχ-ομαι to fight.
For change of vowel, see 455 c.

a. These words are properly abstracts, expressing the action of the verb; but actually they have a wide range of meaning: στέλλ-ω to equip, send, στέλ-ο-s a sending, expedition; hence that which is sent, an army or navy,

στολ-ή *that with which one is equipped, clothing, dress*; — φυλάσσω (φυλακ) *to guard*, φυλακ-ή *act of guarding*; but also *place of guarding, watch-station*; *time of guarding, watch of the night*; *party guarding, garrison*.

b. Adjectives also are formed by the same suffixes: λοιπ-ός, -ή, -όν *remaining*, from λείπ-ω *to leave*.

c. *Accent*. Adjectives in *os* thus formed are oxytone: λοιπ-ός. So too substantives in *os*, when they denote an *agent*: ἀγ-ός *leader*. So also most in *α* or *η*; especially those which have the change of vowel (455 c): πομπ-ή; or come from stems of more than one syllable: φυλακ-ή.

458. B. The *AGENT* is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *eu*, Nom. εὺς, masculine; always oxytone.

Examples of verbals in *εὺς*.

γραφ-εὺς *writer*

γον-εὺς *parent*

κουρ-εὺς *barber*

from γράφ-ω *to write*

γίγνομαι (γεν) *to be born*

κείρω (κερ) *to shave*

Denominatives in *εὺς*.

ἵππ-εὺς *horseman, rider*

πορθμ-εὺς *ferryman*

from ἵππο-ς *horse*

πορθμός *ferry*

a. Several masculines in *εὺς* have corresponding feminines in *ειᾶ* (proparox.): βασιλεὺς (of uncertain derivation) *king*, fem. βασίλεια *queen* (later βασίλισσα).

459. 2. τηρ, Nom. τηρ

τορ,

τωρ

τα,

τη-ς

$$\left. \begin{array}{cc} & \\ \text{masc. ;} & \end{array} \right\} \begin{array}{cc} \left\{ \begin{array}{cc} \text{τειρα, Nom. τεира} \\ \text{τρια,} & \text{τριᾶ} \\ \text{τριδ,} & \text{τρι-ς} \\ \text{τιδ,} & \text{τι-ς} \end{array} \right\} \text{fem.} \end{array}$$

Verbals.

σω-τήρ *savior* }

σώ-τειρᾶ fem. }

ῥή-τωρ (-τορ) *orator*

κρι-τής (-τα) *judge*

ποιη-τής (-τα) *poet* }

ποιή-τριᾶ fem. }

αὐλη-τής (-τα) *flute-player* }

αὐλη-τριᾶ (-τριδ) fem. }

from st. σω, Pr. σώω (431, 5)

st. ῥε, Fu. ῥῶ (450, 8)

st. κρι, Pr. κρίνω

ποιέ-ω *to compose*

αὐλέ-ω *to play the flute*

Denominatives.

πολί-της (-τα) *citizen*

οικέ-της (-τα) *house-servant* }

οικέ-τι-ς (-τιδ) fem. }

from πόλι-ς *city*

οἶκο-ς *house*

a. *Accent*. Verbals in *τηρ* and *τρис* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τορ*, *τειρᾶ*, *τριᾶ*, and all denominatives, have recessive accent.

460. C. The *ACTION* is expressed by the following suffixes:

$$\begin{array}{cc} \text{a.} & \text{τι, Nom. τι-ς} \\ & \text{σι,} & \text{σι-ς} \\ & \text{σιᾶ,} & \text{σιᾶ} \end{array} \left. \vphantom{\begin{array}{cc} \text{a.} & \text{τι, Nom. τι-ς} \end{array}} \right\} \text{feminine.}$$

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. *ti-o*.

πίσ-τι-ς *faith*

from πείθω (πειδ), 2 Pf. *trust*

αἰμησι-*s imitation*
 σκέψι-*s consideration*
 πράξι-*s action*
 γένεσι-*s origin*
 δοκιμασία *examination*

from μιμέ-ομαι *to imitate*
 σκέπ-τομαι *to view, consider*
 πράσσω (πράγ) *to act*
 γίγνομαι (γεν, γενε) *to become*
 δοκιμάζω (δοκιμαδ) *to examine*

b. μο, Nom. μό-*s, masc. and oxytone, belongs only to verbals.*

ὄδυρ-μό-*s wailing*
 λογισ-μό-*s calculation*
 σπα-σ-μό-*s spasm*
 ῥυθ-μ-μό-*s (movement) rhythm*

from ὀδύρ-ομαι *to wail*
 λογίζομαι (λογιδ) *to calculate*
 σπᾶ-ω *to draw*
 ῥέω (ῥυ) *to flow*

c. From verbs in εὔω are formed substantives in εἰά (for ευ-ια) which express the action; they are all fem. and parox.: παιδεία *education*, from παιδεύω *to educate*; βασιλεία *kingship, kingdom*, from βασιλεύω *to be king* (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πρᾶγ-μα (-ματ) *thing done, affair*
 (almost the same as τὸ πεπραγμένον, Lat. factum)
 ῥή-μα (ῥηματ) *word*
 (cf. τὸ εἰρημένον, Lat. dictum)

from πράσσω (πράγ) *to do*
 from st. ῥε, Fu. ἐρῶ

τμή-μα (τμηματ) *section*
 (cf. τὸ τετμημένον *piece cut off*)

from τέμνω (τεμ, τμε) *to cut*

b. ες, Nom. ος, neuter.

λάχ-ος (λαχες) *lot*
 ἐδ-ος (εδες) *custom*
 τέκ-ος (τεκες) *child*

from λαγχάνω (λαχ) *to get by lot*
 st. ἐδ, εἶδα *am accustomed*
 τίκτω (τεκ) *to bring forth*

In denominatives, the same suffix expresses QUALITY:

βάδ-ος (βαδες) *depth*
 βάρ-ος (βαρες) *weight*
 μήκ-ος (μηκες) *length*

from βαδύ-*s deep*
 βαρύ-*s heavy*
 μακρύ-*s long*

462. E. The INSTRUMENT OR MEANS of an action is expressed by

τρο, Nom. τρο-ν, neuter; cf. Lat. *trum*.

ἄρο-τρο-ν *plough (aratrum)*
 λύ-τρο-ν *ransom*
 δίδασκ-τρο-ν *teacher's hire*

from ἄρῶ-ω *to plough*
 λύ-ω *to loose*
 διδάσκω (δίδαχ) *to teach*

REM. a. The kindred feminine suffix τρα is less definite: ξύ-σ-τρα *flesh scraper* from ξύ-ω *to scrape*, ὀρχή-σ-τρα *place of dancing* from ὀρχέ-ομαι *to dance*, παλαί-σ-τρα *wrestling-ground* from παλαί-ω *to wrestle*.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριο-ν, neuter; only in verbals.

ἑκροᾶ-τήριο-ν Lat. *auditorium*
 δικασ-τήριο-ν *court of justice*

from ἑκροᾶ-ομαι *to hear*
 δικάζω (δिकाδ) *to judge*

b. ειο, Nom. εἰο-ν, neut.; properisp., contrary to 456; in denom.

λογ-εἰο-ν *speaking-place*
 κουρ-εἰο-ν *barber's shop*
 Μουσ-εἰο-ν *seat of the Muses*

from λόγ-ο-*s speech*
 κουρεύ-*s barber*
 Μοῦσα *Muse*

c. *ων*, Nom. *ών*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών* vineyard from *ἄμπελο-s* vine, *ἀνδρ-ών* men's apartment from *ἄνθρω* G. *ἀνδρ-ός* man, *οἰν-ών* wine-cellar from *οἶνο-s* wine.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tūt*, *tūt*, Nom. *tas*, *tus*).

<i>παχύ-της</i> (- <i>της</i>) thickness	from <i>παχύ-s</i> thick
<i>νεύ-της</i> (- <i>της</i>) youth	<i>νέο-s</i> young
<i>ἰσότης</i> (- <i>της</i>) equality	<i>ἴσο-s</i> equal

b. *συνα*, Nom. *σύνη*, feminine.

<i>δικαιο-σύνη</i> justice	from <i>δίκαιο-s</i> just
<i>σωφρο-σύνη</i> discreetness	<i>σώφρων</i> (σωφρον) discreet

c. *ια*, Nom. *ια*, feminine.

<i>σοφ-ια</i> wisdom	from <i>σοφός-s</i> wise
<i>εὐδαιμον-ια</i> happiness	<i>εὐδαίμων</i> (ευδαιμων) happy
<i>ἀληθεί-α</i> truth	<i>ἀληθής</i> (αληδες) true
<i>εὖνο-ια</i> good-will	<i>εὖνους</i> (ευνοο) well-disposed

d. *ες*, Nom. *ος*, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

<i>παιδ-ιο-ν</i> little child	from <i>παῖς</i> (παιδ) child
<i>κηπ-ιο-ν</i> little garden	<i>κήπο-s</i> garden
<i>ἀκόντι-ιο-ν</i> javelin	<i>ἄκων</i> (ακοντ) lance

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with *ιο* are

<i>οἶο</i> : <i>οἰκ-οἶο-ν</i> little house	from <i>οἶκος</i> house
<i>αῖο</i> : <i>παιδ-αῖο-ν</i> little child	<i>παῖς</i> (παιδ) child
<i>ὕδριο</i> : <i>μελ-ὕδριο-ν</i> little song	<i>μέλος</i> (μελες, μελε) song

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ισκο-s*, *ισκη*, parox.

<i>νεαν-ισκο-s</i> Lat. <i>adolescentulus</i>	from <i>νεανία-s</i> young man
<i>παιδ-ισκη</i> young girl	<i>ἡ παῖς</i> (παιδ) girl
<i>στέφαν-ισκο-s</i> little wreath	<i>στέφανο-s</i> wreath

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δη-s*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. <i>Βορέδ-δη-s</i> ,	Fem. <i>Βορέα-ς</i> ,	from <i>Βορέα-s</i>
<i>Αλφειά-δη-s</i>		<i>Αλφειά-s</i>

Stems of the second declension in *ιο* change this to *ια*:

Masc. <i>Θεστιά-δη-s</i> ,	Fem. <i>Θεστία-ς</i> ,	from <i>Θεστια-s</i>
<i>Μενοειτιά-δη-s</i>		<i>Μενοειτία-s</i>

All other stems take *i* as a *connecting vowel*, before which *e* of the 2d decl is dropped. Those in *eu* lose *u* by 89.

Masc. Κεκροπ- <i>i</i> -δης,	Fem. Κεκροπ- <i>i</i> -ς,	from Κέκροψ
Πηλε- <i>i</i> -δης		Πηλεύ-ς
(Hm. has also a form Πηλη- <i>id</i> -δης, cf. 189 D.)		
Αητο- <i>i</i> -δης		from Αητώ (Αητο)

and from stems of the 2d declension:

Masc. Ταυταλ- <i>i</i> -δης,	Fem. Ταυταλ- <i>i</i> -ς,	from Τάυταλο-ς
Κρον- <i>i</i> -δης		Κρόνο-ς

a. A rarer suffix for patronymics is *ιον*, Nom. *ίων*: Κρον-*ίων* (Κρον-*ιον*) son of Κρόνο-ς. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *eu*, Nom. *εύ-ς*, oxytone: cf. 458.

Μεγαρ- <i>εύ-ς</i> a Megarian	from Μέγαρα (2d. decl. plur.)
Ἑρετρι- <i>εύ-ς</i> an Eretrian	Ἑρετρία (1st decl.)

b. *τα*, Nom. *τη-ς*, paroxytone: cf. 459.

Τεγέ-*της* from Τεγέ-ς, Αἰγινή-*της* from Αἰγίνα, Ἠπειρώ-*της* from Ἠπειρο-ς, Σικελιώ-*της* from Σικελία.

c. The corresponding feminine stems end in *δ*, Nom. *ς*: Μεγαρίς (Μεγαριδ) a Megarian woman, Τεγεάτις (-ιδ), Σικελιώτις (-ιδ). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*, Nom. *ιο-ς*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐραν- <i>ιο-ς</i> heavenly	from οὐρανός heaven
πλούσι- <i>ιο-ς</i> wealthy (for πλουτ- <i>ιο-ς</i>)	πλούτο-ς wealth
οικεί- <i>ιο-ς</i> domestic (for οικε- <i>ιο-ς</i>)	οἶκος house
ἀγοραῖ- <i>ιο-ς</i> forensis (for αγορα- <i>ιο-ς</i>)	ἀγορά forum
δέρει- <i>ιο-ς</i> of the summer (for δερεσ- <i>ιο-ς</i>)	δέρρος (δερες) summer
αἰδοῖ- <i>ιο-ς</i> venerable (for αἰδοσ- <i>ιο-ς</i>)	αἰδώς (αἶδος) shame
βασιλει- <i>ιο-ς</i> kingly (for βασιλευ- <i>ιο-ς</i>)	βασιλεύς king

a. This suffix is also used in connection with adjective-stems: ἐλευθέρι-*ιο-ς* liberalis, from ἐλεύθερος liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσι-*ιο-ς* (for Μιλητ-*ιο-ς*) Milesian from Μίλητος, Ἀθηναῖ-*ιο-ς* Athenian from Ἀθῆναι Athens.

c. Adjectives in *αιο-ς*, *οιο-ς* are generally properisopomena (*aios*, *oios*).

469. 2. *κο*, Nom. *κό-ς*, always oxytone, generally applied to the stem with a connecting vowel *i*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχ-*i*-κό-ς capable of governing, γραφ-*i*-κό-ς fitted for writing or painting. — Many verbals insert, before this ending, the syllable *τι*, which denotes the action (460 a): αἰσθη-*τι*-κό-ς capable of feeling, πρακ-*τι*-κό-ς suited for action.

b. Denominatives in *κό-ς* express that which pertains to the noun from which they are derived: βασιλ-*i*-κό-ς kingly, φυσ-*i*-κό-ς natural.

470. 3. *ινο*, Nom. *ινο-s*, and

4. *εο*, Nom. *εο-s*, contracted *οῦ-s* (145 c).

These denote the MATERIAL: *λίθ-ινο-s* of stone from *λίθo-s*, *ξύλ-ινο-s* wooden from *ξύλο-ν*, (*χρῦσ-εο-s*) *χρυσ-οῦ-s* golden from *χρυσό-s*.—But *ινο*, Nom. *ινό-s*, oxytone, forms adjectives denoting TIME: *χθες-ινό-s* belonging to yesterday hesternus, *νυκτερ-ινό-s* nocturnus, *ἐαρ-ινό-s* vernus.

5. *εντ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*, denotes FULLNESS or ABUNDANCE: *χαρι-ει-s* graceful from *χαρι-s*, *ὕλη-ει-s* woody from *ὕλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

φό-s, oxytone, mostly passive: *δει-φό-s* fearful (to be feared), *σεμ-φό-s* (*σέβ-ομαι*) to be revered.

λό-s, mostly oxytone and active: *δει-λό-s* fearful (timid), *ἀπατη-λό-s* deceptive. *ρό-s*, mostly oxytone and active: *λαμπ-ρό-s* shining, *φοβε-ρό-s* frightful (alarming), also pass. afraid.

μο-s, active: *μάχ-ι-μο-s* warlike; or passive: *δοῖδ-ι-μο-s* to be sung of. And akin to this,

σιμο-s (*σι = τι*, 480 a): *χρή-σιμο-s* useful, *φύξιμο-s* (= *φυγ-σιμο-s*) avoidable or able to avoid.

ες, Nom. *ης*, Neut. *ες*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. <i>ο-ω</i>	<i>μισθό-ω</i> to let for hire <i>χρυσό-ω</i> to gild <i>ζημιό-ω</i> to punish	from <i>μισθός</i> hire <i>χρυσός</i> gold <i>ζημία</i> penalty
b. <i>α-ω</i>	<i>τιμό-ω</i> to honor <i>αἰτιό-ομαι</i> to accuse <i>γοό-ω</i> to lament	<i>τιμή</i> honor <i>αἰτία</i> fault <i>γόος</i> lamentation
c. <i>ε-ω</i>	<i>ἀριθμέ-ω</i> to number <i>εὐτυχέ-ω</i> to be fortunate <i>ἱστορέ-ω</i> to know by inquiry	<i>ἀριθμός</i> number <i>εὐτυχής</i> fortunate <i>ἵστωρ</i> knowing
d. <i>ευ-α</i>	<i>βασιλεύ-ω</i> to be king <i>βουλεύ-ω</i> to take counsel <i>ἀληθεύ-ω</i> to speak truth	<i>βασιλεύς</i> king <i>βουλή</i> counsel <i>ἀληθής</i> true
e. <i>ιζ-ω</i>	<i>ἐλπίζ-ω</i> to hope <i>ἐλληνίζ-ω</i> to speak Greek <i>φιλιππίζ-ω</i> to favor Philip	<i>ἐλπίς</i> hope Ἕλληνας Greek Φίλιππος
f. <i>ιζ-ω</i>	<i>δικάζ-ω</i> to judge <i>ἐργάζ-ομαι</i> to work <i>βιάζ-ομαι</i> to use forces	δική justice ἔργον work βία force
g. <i>αιν-ω</i>	<i>σημαίν-ω</i> to signify <i>λευκαίν-ω</i> to whiten <i>χαλεπαίν-ω</i> to be angry	σημα sign λευκός white χαλεπός hard, angry
h. <i>υν-ω</i>	<i>ἡδύν-ω</i> to sweeten <i>λαμπρύν-ω</i> to brighten <i>αἰσχύν-ομαι</i> to be ashamed	ἡδύς sweet λαμπρός bright αἰσχος shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δουλό-*s* *slave*, δουλό-ω *to enslave*, δουλεύ-ω *to be a slave*; from πόλεμο-*s* *war*, πολεμέ-ω *and* πολεμίζ-ω *to wage war*, πολεμέ-ω *to make hostile*.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending σείω: γέλασε-ω *to desire to laugh*, δράσε-ω *to have a mind to do*; also in αω, ιαω: φονέ-ω *to be eager for murder*, κλαυσίδ-ω *to be disposed to weep*.—Some verbs in αω express an AFFECT-ION OF THE BODY: ὀχρίδ-ω *to be affected with pallor*, ὀφθαλμίδ-ω *to have sore eyes*.

REM. k. A few INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαίμδ-ω *to reach after, long for*, from μαίνομαι (μα) *id.*, πορφύρ-ω *to be agitated* (of the sea) from φύρ-ω *to mix up together*, ποιπνύ-ω *to puff with exertion* from πνέω (πνυ) *to breathe*. Here belongs Ερ. παμφάλων (once Sub. 3 Sing. παμφάλῃσι), also παμφανών, *shining brightly*, from φάνω (παμφαν for φανφαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a *noun* stands as the *first* part of a compound word, only its *stem* is used: ναυ-μαχία (ναῦς, μάχη) *ship-fight*, χορο-διδάσκαλος (χόρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change α to ο, appearing thus like stems of the 2d decl.: χωρο-γράφος (χώρα, γράφω) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χόρος, ἔγω) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Ημ. δημο-εργός *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume ο as a connecting vowel before a consonant: ἀνδριαντ-οποιός *image-maker*, πατρ-οκτόνος *parricide*, φυσι-ολόγος *natural philosopher*, ιχθυ-οφάγος *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in s are often found in a shortened form: ξιφ-οκτόνος (ξίφος, st. ξίφες) *slaying with the sword*, τειχ-ομαχία (st. τείχες) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final α (as ᾱ or η): ἀρετᾱ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: νεώς-οικος *ship-house*, ναυσί-πορος *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμος (τιμή) *honoring*, πολυ-πράγμων (πράγμα) *busy*.—So too in compound substantives, when the last part is an *abstract* word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὐ-πραξία (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is ης masc. and fem., ες neut.: it is found

a. in many adjectives formed directly from the verb-stem: ἀβλαβ-ῆς βλάπτω, st. βλάβ) *unharmful*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing, independent*.

b. in adjectives of which the last part is a substantive in *es* (Nom. *os*): *δεκα-ετής* (*ētos*) of ten years, *κακο-ήθης* (*hēdos*) ill-disposed.

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*ε*, *ι*, or *ο*) used before a consonant: *πειθ-αρχος* obedient to command, *δακ-έ-δυμος* (*δακ-vo* to bite) heart-corroding, *ἀρχ-ι-τέκτων* master-builder, *μισ-έ-γυνος* woman-hater.

b. The verb-stem has *σι* added to it: this expresses *action* (cf. 460 a, 469), and becomes *σ* before a vowel: *λυ-σι-πικρος* releasing from toil, *ἐρυ-σ-άρματες*, -as (nom. acc. plur., Hm.) chariot-drawing, *πλήθ-ι-ππος* (*πλήσσω*, st. *πληγῆ*) horse-driving, *στραψί-δικος* (*στρέφ-ω*) perverter of justice.

477. COMPOUND VERBS are formed directly or indirectly. They are formed **DIRECTLY** by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (103 D b). This separation of the preposition from the verb is called *τmesis* (*τμήσις* cutting from *τέμνω* to cut).

478. All other compound verbs are formed **INDIRECTLY**, being denominatives made from *compound nouns*:

Thus from *λίθος* and *βάλλω* comes the compound noun *λιθο-βόλος* stone-throwing, and from this the compound verb *λιθοβαλέω* to throw stones; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* fighting in ships, and from this *ναυμαχεῖω* to fight in ships; from *εὖ* and st. *εργ* comes *εὐεργέτης* benefactor, and from this *εὐεργετέω* to benefit.

479. **ACCENT**. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός* from *συλλογίζομαι* to infer, *ἀποδο-τέο-ς* from *ἀποδίδωμι* to give back.

a. Objective compounds (480) of the second decl., when the last part is an *intransitive* verbal, follow the above rule: *λιθο-βόλος* thrown at with stones, *μητρό-κτονος* slain by a mother. But when the last part is *transitive*, and made by adding *ο* (Nom. *ος*) to a *verb-stem*, they accent the *penult* if it is short;—if long, the *ultima*: *λιθο-βόλος* throwing stones, *μητρο-κτόνος* matricide; *στρατηγός* army-leader, general, *λογο-ποιός* story-maker, *ψυχο-ποιός* conductor of souls. But compounds of *ἔχω* and *ἄρχω*, with some others, follow the general rule: *ἡνίοχος* (rein-holder) charioteer, *δαδύχος* (contr. from *δαδ-εχος*) torch-holder, *ἵππαρχος* commander of horse.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as *ναυπηγός* ship-builder, from *ναῦ*

and πῆγνυμι; not to *indirect* compounds (derived from nouns already compounded), as ναυπηγία *ship-building*, ναυπηγικός *belonging to ship-building*, derived from the compound ναυπηγός.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφος *speech-writer* = λόγους γράφων
 ἀξίω-λόγος *worthy of mention* = ἔξιος λόγου
 δεισ-δαίμων *fearing the divinities* = δεδιώς τοὺς δαίμονας
 χειρο-ποίητος *made with hands* = χειρὶ ποιητός
 θεο-βλαβής *harmed by the god* = ὑπὸ τοῦ θεοῦ βεβλαμμένος
 οἰκο-γενής *born in the house* = ἐν οἴκῳ γενόμενος

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging to something*; so that, when the compound is expressed by separate words, a participle of ἔχω *to have*, or some verb of similar meaning, must be added:

μακρό-χειρ *long-handed* = μακρὰς χεῖρας ἔχων
 ἀργυρο-τόξος *with silver bow* = ἀργυροῦν τόξον ἔχων
 ὁμο-τρόπος *of like character* = ὁμοῖον τρόπον ἔχων
 γλαυκ-ὤπις *bright-eyed* = γλαυκοὺς ὀφθαλμοὺς ἔχων
 πικρό-γαμος *having a (bitter) unhappy marriage*
 δεκα-ετής *(having) lasting ten years*

a. Here belong the numerous adjectives in -ώδης (-οειδής): γυναικώδης = γυναικοειδής *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολις *(summit-city) citadel* = ἄκρα πόλις
 μεσ-ημβρία *mid-day* = μέση ἡμέρα
 ψευδο-κῆρυξ *false herald* = ψευδὴς κῆρυξ
 ὁμοῦ-δουλος *fellow-servant* = ὁμοῦ δουλεύων
 μεγαλο-πρεπής *(grand-appearing) magnificent*
 ὀψι-γονος *late-born* = ὀψὲ γενόμενος

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations:

a. OBJECTIVE:

ἐγγχώριος *native* = ἐν τῇ χώρᾳ (ἔν)
 ἐφιππιος *belonging to a horse* = ἐφ' ἵππῳ (ἐν)

b. POSSESSIVE:

ἐνθεος *having a god in him, inspired*, = ἐν (ταυτῷ) θεῷ ἔχων
 ἀμφικύλιον *having pillars round it* = κίονας ἀμφ' (αὐτόν) ἔχων

c. DETERMINATIVE:

ἀμφιδέστρον *amphitheatre* = a surrounding or circular theatre
 ἀπελεύθερος *freed-man*, = free from (the gift of) another, = ὁ ἀπὸ τινος λεύθερος.

483. ALPHA PRIVATIVE. The prefix ἀν- (cf. *āven without*, Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἀ-γραφο-*s* *unwritten* = οὐ γεγραμμένος

ἀν-ελεύθερο-*s* *unfree* = οὐκ ἐλεύθερος

ἀν-αιδής *shameless* = αἰδῶ οὐκ ἔχων

ἀ-παις *childless* = παῖδας οὐκ ἔχων

a. Determinative compounds formed with this prefix *from substantives*, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὕσα.

b. Words, which began originally with *digamma*, have ἀ-, not ἀν-: ἀ-έκων, *unwilling*, ἀ-εὐκής, αἰκής, *unseemly* (st. κ, ἔουκα).

484. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad*, *unfortunate*, or *difficult*: δὺςβουλος *ill-advised* (possessive) = κακὸς βουλὰς ἔχων, δυσδρεστος (determinative) *ill-pleased*, δυσδλωτος *hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Ἡμ. Δύσπαις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

485. SYNTAX (*σύνταξις* *arranging together*) shows how words are combined in sentences.

A SENTENCE is SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are *ἐγώ, νώ, ἡμεῖς*; of the *second person*, *σύ, σφά, ὑμεῖς*; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence *μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν* *our soul is full of numberless contradictions*, *ψυχὴ* and *γέμει* are the grammatical subject and predicate, *ἡ ψυχὴ ἡμῶν* and *μυρίων ἐναντιωμάτων γέμει* the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitives* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

- a. by an *adjective* in the same case, number, and gender.
- b. by a *substantive* in the same case.

488. The adjective is called

- a. an ATTRIBUTIVE, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: ὁ ἀγαθὸς ἄνθρωπος ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*
- b. a PREDICATE-ADJECTIVE, when it is brought *by the sentence* into connection with the substantive: ὁ ἄνθρωπος ἀγαθὸς ἐστὶ (γίγνεται, φαίνεται, καλεῖται, νομίζεται) *the man is (becomes, appears, is called, is considered as) good*.

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective, where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπὸ τῆς Λακεδαιμονίας ἔφθικον *the Lacedaemonians arrived afterward*, ὅρκους σοι λέγω *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνῃ προσέβαλε *he first* (before any one else) *attacked Methymna*; πρῶτῃ Μηθύμνῃ προσέβαλε *he attacked Methymna first* (before any other place); but with the adverb, πρῶτον Μηθύμνῃ προσέβαλε *first* (before doing any thing else) *he attacked Methymna*.

489. In the same two cases (488 a, b), the qualifying substantive is called

- a. an APPOSITIVE: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general*.
- b. a PREDICATE-SUBSTANTIVE: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν *they make (call, appoint, consider) Miltiades a general*.

REM. c. The substantive qualified is called the SUBJECT of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by ὡς *as*, expressing comparison: τοῖς ἥττοσιν ὡς δούλοις χρῶνται *they treat the weaker as slaves*.

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb *εἰμί to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even *εἰμί to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, κατιστάσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίτες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now* (living).

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate-

noun: τὸ νόμισμα ἀργύρου ἐστὶ *the coin is of silver*. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἡσσα οὐκ ἔλλο τι φέρεῖ ἢ ἄντικρυς δουλείαν *defeat brings nothing else than utter servitude*, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες *the Greeks were in this condition*.

For the use of a sentence (relative sentence) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπῆνεσαν *all approved*, οἱ ἐν τῇ πόλει ἐχολέπαινον *those in the city were angry*.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν *we assent*.

c. the infinitive, with or without the neuter article: ἔδοξεν ἀπελθεῖν *it was thought best to depart*.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο *it is said that these things took place*.

e. any word or phrase viewed merely as a thing: τὸ γινῶσι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταυτὸν *the "know thyself" and the "be wise" are the same thing*.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα *there died of them about seventy*, διέφθειραν ἐς ὀκτακοσίους *they destroyed to the number of eight hundred*. So also the phrases, ἐπὶ πολὺ *a wide extent*, ἐπὶ μέγα *a great part*, καδ' ἐκάστους or καδ' (ἕνα) ἑκάστων *each by himself*, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπείχον *the ships covered a wide extent of the sea*.

g. All these forms are said to be used *substantively*, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The *subject* of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὅψῃ ἦν *it was late*, ἡμέρα ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης (it needs a battle) *there is need of a battle*, δελοῖ (there is something that makes clear) *it is clear*, παρὲκει (there is something that allows) *it is allowed*. —The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect*: παρεσκεύασται μοι (things have been prepared) *preparation has been made by me*. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι to be (expressed or understood): οὐκ ἀδικητέον ἐστὶ (not any thing is to be unjustly done) *injustice must not be done*, τῷ νόμῳ πειστέον (or πειστέα) *obedience must be rendered to the law*.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εἰδαιμονεῖν *it is possible to be happy*, δῆλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near*.

495. The *object* of a *verb* may be similarly indeterminate:

poet. *ὅταν ὁ δαίμων εὖ διδῷ, τί δέῃ φίλων* whenever the divinity may give abundantly, what need of friends? Transitive verbs may thus appear as intransitive: *ὁ λόγος κατέχει* the story (holds) prevails.

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more:

ἀγαθὰ (good things) goods, *τὸ λεγόμενον* (the thing said) the common saying, *τὰ χρήσιμα* (the useful things) that which is useful, *τὰ τῆς πόλεως* the (affairs) of the city, *τὸ τυραννικόν* the (condition or character) of tyrant, *τὸ καλόν* the (quality) beautiful, *ἐπὶ πολὺ* (over much space or time) to a great extent or for a long time, *ἐν μέσῳ* (in the midst) in public, *ἀφ' οὗ* (from what time) since, *τὸ ἀπὸ τοῦδε* (the time from this time) henceforth, *τὸ ναυτικόν* the (naval force) navy, *τὸ βαρβαρικόν* the (barbarian world) barbarians, *τὸ κοινόν* the commonwealth, *τὰ Διονύσια* the (festival) of Dionysus; cf. 563 b.

a. Neuter pronouns are very often thus used with indeterminate subject: other attributives, in this use, are generally preceded by the neuter article.

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. *εὐ σὺ πάντα εἶπες, καὶ ἐπηνέσμεν ἡμεῖς* thou saidst all things well, and we approved.—b. *τὰ πράγματα ταῦτα δεινὰ ἐσσι* these circumstances are fearful.—For exceptions in NUMBER, see 511-17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender:

ἀνὴρ φιλότιμος ἐδέλει αἰσχρῶν κερδῶν ἀπέχεσθαι a man fond of honor is disposed to abstain from dishonorable gains.—This rule applies both to the *attributive* and the *predicate-adjective*. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511-23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject:

εἰς Πέλτας πόλιν οἰκουμένην to Peltæ, an inhabited city.—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive.
ἐπισθοφύλακες λοχαγοὶ rear-guard captains.

In this way, words denoting station or condition are connected with *ἄνθρωπος* man or *ἄνθρωπος* person (the former often implying respect, the latter contempt): *ἄνδρες δικασταὶ judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικος ἄνθρωπος a foreign-resident*. Names of nations in attributive apposition assume the character of adjectives: *Ἕλληνες πελτασταὶ Grecian targeteers*.

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a): *ὁ Εὐφράτης ποταμὸς the river Euphrates*, *ὁ Μεταγεινίων μήν the month Metageitnion*.

b. PARTITIVE APPPOSITION: the appositive is related to its subject as the part to the whole: *ὁ στρατός, ἵππεῖς καὶ πεζοὶ the army, cavalry and infantry*, *λίπαι αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ κακαὶ rains are, some good, others evil*, *αἱ τέχναι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται the arts work each one its own work*, *οὔτοι ἄλλος ἄλλα λέγει these say, one one thing, another another*.

To words denoting person, in the accusative or dative, the poets often add an appositive denoting the part (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπτήνῃ οὐρασαν ὤμον he wounded Deïopites* (in) *the shoulder*, *καθ' ὅς οἱ ἔχος οἱ χύτρο μυρίον ὀδθαλμοῖσιν excessive grief overspread* (him the eyes) *his eyes, ποῖόν σε ἔπος φήγεν ἔρκος δδόντων what manner of saying has escaped the fence of thy teeth?* *ἄδός τέ μιν ἔκετο θυμόν and satiety came to his spirit*, *σὺ γὰρ τε μέλιστα γέ λυδς Ἀχαιῶν πείσονται μύθοισι for thy words most of all will the people of the Achaeans obey*.

c. DESCRIPTIVE APPPOSITION: the subject gives the name of something, which is then described by the appositive: *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks*, *δάρβος καὶ φόβος, ἄφρονε θυμβούλῃς boldness and fear, inconsiderate counsellors*, *Ἀλέξανδρος ὁ Φιλίππου* (sc. υἱός) *Alexander the son of Philip*.

d. DEFINITIVE APPPOSITION: the subject vaguely indicates something, which is then definitely expressed by the appositive: *ὁ θάνατος τυχάνει ὡν δυοῖς πραγμάτων διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body*, *τοῦτό γε αὐτό, ἡ εὐβουλίᾳ this very thing, good counsel*, *δοκῶ τὸ ῥᾶστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others*.—In Hm., the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἄντιοι ἔγχε' ἔειραν Τρῶες but they in operation raised their spears, the Trojans*, *τὸ δ' ὑπέριπτατο χάλκεον ἔγχος but it flew over him, the brazen spear*. With *ὁ μὲν*, this is much less often the case.

501. When a word and a sentence are in apposition, the word may stand either in the nominative or the accusative:

poet. *κεῖνται πεσόντες, πίστις οὐ μικρὰ πόλει they are fallen, no small ground of confidence to the city*, poet. *εὐδαιμονίης, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words*.—The word is put in the nominative, as not depending in construction upon any other word (542). When, however, it is put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (547) supplied after the verb: *εὐδαιμονίης (εὐδαιμονίαν) μισθὸν, etc.*

502. a. When the word is neuter, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a dependent sentence, it must be regarded as an accusative.

b. Neuter words often used in apposition with a sentence, are *σημείον* *sign*, *τεκμήριον* *evidence*, *κεφάλαιον* *chief point*; also attributives with the neuter article, *τὸ μέγιστον* *the greatest thing*, *τὸ ἐναντίον* *the contrary*, *τὸ τῆς παροιμίας* *the expression of the proverb*; and neuter pronouns, as *αὐτὸ τοῦτο* *this very thing*, *ταὐτὸ τοῦτο* *this same thing*, *δυοῖν ἴστερον* *one of two things*, *ἀμφότερον* *or ἀμφότερα both*, etc.

c. The sentence is sometimes introduced by *γὰρ* *for*, especially after *σημείον* and *τεκμήριον*, which may then be regarded as sentences themselves: *οὐδὲν ἐπίστευον ἐκεῖνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὥς ἡμᾶς* *they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.*

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι *here was a spring, by which Marzyas is said to have caught the Satyr, παράδεισος θηρίων πλήρης, ἃ Κύρος ἐθήρευε* *a park full of wild beasts, which Cyrus used to hunt.*
—A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent: *ἡμεῖς οἱ τοῦτο λέγομεν* *we who say this.*

For exceptions, see 511–23. For *attraction*, *incorporation*, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT, PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: *λέγω* *I speak*, *ἀκούσατε* *hear ye*. But the pronoun is not omitted, if there is an emphasis upon it: *ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε* *whatever I may say, do you hear*. Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν *Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowered the enemy might effect a passage, if they (the enemy) should be keeping guard.* The subject may be only implied in the context; as the subject of *παρέλθοιεν* in the example just given: *ναυτικά ἐξηρπύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀνείχοντο* (sc. οἱ Ἕλληνες) *Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.*

c. when it is a general idea of person (*ἄνθρωπος*).

Thus in plurals such as *πᾶσι, λέγουσι*, *they (men, people) say*. Less often in the singular: *ἐσάλπιγγε* *the trumpet sounded*, lit. (one) sounded the trumpet. ▲ subject of this kind is very often omitted, when it is the antecedent of a re-

lative pronoun; the relative sentence then takes the place of a subject (810):
ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος (one) *whom the gods love dies young.*

Here belong, at least in their original use, such verbs as *βρέι* it rains, *ρίψει* it snows, *ἀστράπτει* it lightens, *σειεῖ* (it shakes) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεὺς* or *Δεὸς* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προυχάει but when (things did not advance for him) *he had no success.* Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοπονεῖν γίγνεται ὧν θέλει κρατεῖν* from love of toil are produced (things) which you wish to possess.

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπικλὰς πάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτοῖς, referring to *πάντων*) *filling the mind of all he sent (them) away.*

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. ἀνθρώπους) *κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος* emulation incites (men) to incur danger for fame and country, poet. *ζηλῶ ἀνδρῶν ὃς ἀκινδυνον βίον ἐξέτεράσσει* I envy among men (one) who has passed a life without danger.

d. when it is indeterminate: *διαφέρει πάμπαν μαθὼν μὴ μᾶλλον* one who has learned (things learnable, i. e. truth, knowledge) differs entirely from one who has not learned, *οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασιν* the gods have provided (the things) which we require.

506. The subject of an appositive or predicate-noun may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκε παρὰ σέ (I)* Themistocles am come to thee;—of a PREDICATE-NOUN: *ρήτορές ἐστε* (ye) are orators, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος* (one) whom the gods love dies young, *τὰ κακῶς τρέφοντα χωρὶς ἀνδρῶν ποιεῖ* (sc. ἀνθρώπων) the places that furnish a poor support make (men) manly.

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστι τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστὶν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) *ποιεῖ* what, now, is this, with which the sophist is both acquainted himself, and makes his pupil acquainted)?

508. The VERB itself is sometimes omitted: thus

a. the verb *εἶμι* to be, when used as a copula (490 a).

The forms *ἐστί* and *εἶμι* are very often omitted: *ἀγαθὸς ὁ ἀνὴρ* the man (is) good, *δεῶν δύναμις μεγίστη* the power of the gods (is) greatest, *τί τοῦτο* what (is) this? what of it? *ταῦτα μὲν οὖν δὴ οὕτως* I say, then, these things (are) so, *οὐχ ὥρα καθεύδειν* (it is) not time to be sleeping, *οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων οἷοντες* the unjust (are) able to accomplish nothing with one another, *ἐππεὰς ἐπεμψεν ἑρῶντας* ὅτι ἐν ὁδῷ ἦδη πάντες he sent horsemen to say that (they are) now all on the way:—especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (πειστέα) the law must be obeyed, lit. (something is, or things are) to be done in obedience to the law.—The omission of the copula in other forms is

comparatively rare: φιλήκοος ἔγωγε (sc. εἰμι) *I for my part (am) fond of hearing*, ὥς (sc. ἔστέ) ἔρ' ἐν ἀσφαλείᾳ, φυλάσσδε *while (you are) yet in safety, beware*, νύξ (sc. ἦν) ἐν μέσῳ, καὶ παρήμην τῇ ὑστεραίᾳ *night intervened, and we were present on the next day*.

b. some common verbs of *being, doing, saying, going, coming, bringing*.

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἢ or ἄλλο τι (sc. ἔστι, *is*) *any thing else* (true, than what follows?, see 829 a).—ἵνα τί (sc. γένηται) *to what end?* lit. *that what (thing may come to pass?, see 826 b)*.—ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) εἰς αὐτόν *he rendered them wilder, and that (he did, viz. rendered them wilder) toward himself; καὶ ταῦτα is especially used with concessive participles (789 f):* δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς εἶ *you seem to me not to observe, and that (you do) though you are wise*.—τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else (did) these men than plot against (us)? οὐδὲν ἄλλ' ἢ συμβουλευουσιν ἡμῖν (they do) nothing else than advise us*, τί χρὴ τὸν μέτριον πολλῆς; τὰ ἑαυτοῦ περᾶσθαι σώζειν *what should the moderate citizen (do)? endeavour to preserve his own*, εὖ γε, νῆ τὴν Ἥραν, ὅτι ὀρδοῖς τὸν πατέρα (thou dost) well, by Hera, that thou art upholding thy father.—καίτοι καὶ τοῦτο (sc. λέγω or λέξω) *though this also (I say, or will say)*, ἀλλ' οὐκ περὶ τούτων *but not yet concerning these things (will I speak)*, ἐπεὶ κάκεινο (sc. λεκτέον ἔστί) *since that too (must be mentioned)*, μὴ μοι μυρίους ξένους (sc. λέγετε, *tell*) *me not of ten thousand mercenaries*.—ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἰ), καὶ πόθεν (sc. ἦκεις) *dear Phaedrus, whither, I pray (are you going), and whence (are you come)?* ἐς κόρακας (sc. ἐρῆς, *go*) *to destruction*, lit. *to the crows, as their prey*, οὐκ ἐς κόρακας (sc. ἐρῆσεις) *won't you go to destruction?*—ῥῶμα, ῥῶμα (sc. φέρετε), ὦ γείτονες (bring) *water, water, ye neighbors*.—For οὐχ ὅτι, μὴ ὅτι, see 848 c.

c. any verb may be omitted, where it is readily supplied from a verb in the context:

οὐ τε γὰρ Ἕλληνας εἶ, καὶ ἡμεῖς (sc. ἔσμεν Ἕλληνες) *for both you are a Greek, and we (are Greeks)*, τὸ σαφὲς οὐδὲς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then (was able) or now is able to state*. Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: οὔτε πύσυχοντες κακὸν οὐδὲν, οὔτε μέλλοντες (sc. πάσχειν) *neither suffering any evil, nor being likely to (suffer any)*, ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωροῦντας) *the Athenians (also, 856 b) retired, when they saw the Lacedaemonians also (retiring)*.—For οὐ μὴ ἄλλα, see 848 e.

509. The SUBJECT of an ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὃ ἵν' ἔστι *if of ten thousand hopes you have any one (hope of being saved)*, τίς ἂν αἰσχρὸν εἴη ταύτης (sc. δόξης) *δῶδε what reputation could be more shameful than this?*—τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this one a few (blows)*, ὡς βαδὺν ἐκοιμήθης (sc. ὕπνον) *how deep (a sleep) you slept*, ἐς μίαν βουλεύειν (sc. βουλὴν) *to join in one resolve*.

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are ἀνὴρ or ἀνδρῶπιος *man*, γυνή *woman*.

Other words omitted are masc. κόλπος *gulf*, οἶνος *wine*; and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεῖρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise (man)*, ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful (woman)*, οἱ πολλοί *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπιγυρόμενοι *the (men) of after times*, ἐκκλησιά(ουσαι) *(women) in popular assembly*.—ὁ Ἰόνιος *the Ionian (gulf, = Adriatic sea)*, ὁ ἑκράτος *unmixed (wine)*, ἡ προτεράλη *the (day) before*, ἡ ἐπιούσα *the coming (day)*, ἡ αἶριον *the morrow*, ἡ ἐνὺδρος *the desert (land without water)*, ἡ ἐμαυτοῦ *my own (country)*, βᾶδιζε τὴν εὐθείαν *walk the straight (way)*, ἦγε τὴν ἐπὶ Μέγαρὰ *he was leading on the (way) toward Megara*, ἡ δεξιὰ *the right (hand)*, ἡ ἀριστερά *the left (hand)*, ῥητορικὴ *rhetoric (oratorical art)*, κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my (judgment)*, ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted (suit, the defendant not appearing)*, εἰκοστή (μερὲς) *a twentieth (part)*, ἡ πεπωμένη (μοῖρα) *the allotted (portion), destiny*.

(α) Feminine adjectives without a subject are often used to express direction, manner, or condition. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front*, μακρὰν *a long way off*, ἐς μακρὰν *at a long remove (in time)*, ἦκε τὴν ταχίστην *he sent (the quickest way) most quickly*, ἀρστέναι ἀνάγκη τὴν πρώτην *it is necessary to plunder (as the first course) at first*, τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose (the way that leads otherwise, to no proper end)*, ἡ ἴση καὶ ὅμοια *the equal and uniform (way of government), condition of civil equality*.

(β) With an attributive genitive, υἱός *son* is often omitted: Ἀλέξανδρος, ὁ Φιλίππου (sc. υἱός) *Alexander the (son) of Philip*, ὁ Σωκροτίσκου *the (son) of Sophroniscus, i. e. Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἀΐδου *in (the abode of) Hades*, ἐν Διονύσου *in (the temple) of Dionysus*, εἰς τίνος διδασκάλου *to what teacher's (school)?*

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιότατη (sc. τῶν ναυμαχιῶν) ὃν ἴσμεν *a sea-fight the most ancient (of the sea-fights) that we know of*.

b. when it is a word like ἄνθρωπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλήν καὶ οἶκους ταύτην ἐργάζονται *we have both much land and (men) who will work it*, οὐδεμία παρῶν *as ἦκεν ἔχρην there is no one present (of the women) who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὃν δεῖ ἐπιμελεῖσθαι *you neglect (things) which you ought to care for*.

PECULIARITIES IN THE USE OF NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by **AND** may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by **AND**,

- a. the finite verb (or predicate-adjective) is in the *plural*;
- b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

- c. the verb is in the *first*, if that is found among the subjects;
- d. otherwise, it is in the *second* person.

With subjects of different *genders*,

- e. the predicate-adjective is *masculine*, if they denote persons;
- f. it is *neuter*, if they denote things;
- g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. λήδη καὶ δυσκολία καὶ μανία εἰς τὴν διδόναι ἐμπέπτουσι *forgetfulness and peevishness and madness get into the mind*.—b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύουσιν *pleasure and pain will bear sway in the city*.—c. θεοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἦμεν *both I and thou were skilful and wise*.—d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε *both thou and thy brothers were present*.—e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσι *both the woman and the man are good*.—f. πόλεμος καὶ στάσις ἀλέδρια ταῖς πόλεσιν ἐστί *war and faction are fatal to cities*.—g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions*.—h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπύπτει εἰς τὸ στρατόπεδον *the king and those with him break into the camp*, Ἀθηναῖοι οἱ πτωχοὶ καὶ ὁ δῆμος πλέον ἔχει *at Athens the poor and the common people have superior power*, ἐπέμψέ με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὐνοί, καὶ κελεύουσι φυλάττεσθαι *Ariæus and Artaxozus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard*, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ *I and Scythæes say the same things*.

REM. I. When there is a predicate-adjective in the neuter plural, the verb is regularly in the singular: *ὅτε σώματος κάλλος καὶ ἰσχύς δειλὴ ζυνοικίστα πρέποντα φαίνεται* *nor do beauty and strength of body, when dwelling with a coward, appear suitable*. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): *εὐρένεια τε καὶ δύναμις καὶ τιμὰ θελά ἐστιν ἀγαθὰ ὅτια ἡγῆται* *high birth and power and honor are manifest as being good things*. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: *ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν* *the noblest polity and the noblest man would be left for us to consider*.

512. a. A plural predicate is rarely used, when singular subjects are connected by *ή* or, *οὔτε* nor: *ἐμελλον ἀπολογησασθαι Λεωχάρης ή Δικαιογένης* *Leochāres or Dicaeogēnes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *Δάρβρος καὶ φόβος, ἔφρονε* *ξυμβούλῳ* *daring and terror, unintelligent advisers, 'Ηρακλῆς καὶ Θησεὺς ὑπὲρ τοῦ βίου τῶν ἀνδρῶπων ἀδλῆται* *κατέστησαν* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνδρῶπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμου καὶ κινδύνου καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αὶ χορηγίας ἱκανὸν εὐδαιμονίας σημείον ἐστὶ *the dramatic expenditures are a sufficient sign of prosperity, τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὑπεξέδεντο τὰς θυγατέρας παῖδια ὄντα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ βέουματος πηγὴ ἐν ἱμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἔδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν ἔννοια *this (view or conduct) is folly*, but often *αὕτη ἐστὶν ἔννοια*; so *ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρεσθαι ἡμᾶς αὐτοὺς* *this is a beginning of agreement*, (viz.) *to question one another, ἥπερ καλοῦμεν μάθησιν, ἀνμνησίς ἐστι* *(that) which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθῆς* *clothing* (clothes), *πλίνθος* *brick* (= bricks), *ἡ ἵππος* *the horse* (cavalry), *ἡ ἀσπίς* *the heavy-armed*.

a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural*:

Ἀθηναίων τὸ πλῆθος ἔσονται Ἱππάρχου τύραννον ὅσα ἐποδανῶν the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died, τὸ στρατεύμα ἐπορίετο σίτον κόπτοντες τοὺς βοὺς καὶ ὄνους the army provided itself food by slaughtering the oxen and asses.

b. Such words as *ἕκαστος* each, *τις* any one, *πᾶς τις* every one, *οὐδὲς τις* one, may have the construction of collectives, on account of the plural which they imply: *καθ' ὅσον δύνανται ἕκαστος* as far as each one is able, *οὐδὲς ἐκοιμήθη, τοὺς ἀπολωλότας πενθοῦντες* no one went to sleep, (all) lamenting the lost.

c. A pronoun of reference, referring to a collective, may be in the plural:

παύσεται ὀφέλεια, οἱ τῶνδε κρείσσους εἰσὶ (assistance, i. e.) an auxiliary force will be present, who are more effective than these, μελέτω σοὶ τοῦ πλῆθους, καὶ κεχαρισμένους αὐτοῖς ἔρχε be careful of the multitude, and govern in a way acceptable to them, *συγκαλέσας πᾶν τὸ στρατιωτικόν, ἔλεξε πρὸς αὐτοὺς τοῖςδε* having called together the entire soldiery, he spoke to them as follows, *τὸ Ἀρκადικὸν ἐπλιτικόν, ὃν ἤρχε Κλεάνωρ the Arcadian heavy-armed force, whom Cleonor led, πᾶς τις ὁμνῶσιν, οἱς ὀφείλων τυγχάνω* every body swears, whom I asppen to owe, *ἢν ἀδικεῖν τις ἐπιχειρῇ, τοῦτοίς Κύρος πολέμιος ἔσται* if any one attempt to do it, *justice, to these Cyrus will be an enemy.*

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: *θησαυροποιὸς ἄνθρωπος, οὗς δὴ καὶ ἔπαινε τὸ πλῆθος* a money-making man, just (those) whom the multitude even praise. Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: *ἀσπάζεται πάντας, ὃς ἂν περιτυγχάνῃ* he embraces all men, whatsoever one he may fall in with.

e. When the collective subject denotes THINGS (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the neuter plural subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting *PERSONS*, may have a verb in the plural: *τὰ τέλη ἐπέσχεοντο the authorities promised, τοσούτοι μετὰ Ἀθηναίων ἔδον* ἐσπόμενον so many nations were combating on the side of the Athenians.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάργανα λύνονται the cables are loosed.*

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: *δοκοῦντι δίκαιος εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι* to (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials. So with the dual: *ἔστι τούτῳ διττὰ τῷ βίῳ* there are these two different ways of living.

For *ἔστιν* of (olives), see 512.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἑμφο βλέψαντες eis ἀλλήλους they both laughed out on looking at one another, μέδεσθέ μ' ἤδη, χαίρετε let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, *πολεμητέα ἦν it was necessary to make war* (things were to be done in war), *πλεμώτερα ἐγένετο navigation became more advanced* (things became more favorable to navigation). So too, with an *infinitive* as subject: *ἀδύνατό ἐστιν ἀποφυγεῖν it is impossible to escape.*

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: *ὁ ἀνὴρτος ἑνδρῶπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου a man without sense would perhaps think this, that it was necessary to flee from his master, κατόπιν ἐορτῆς ἤκομεν, καὶ ὀστεροῦμεν; τοῦτων ἀτίος Χαιρέφων are we arrived after the feast, and too late for it? for this is Chairephon to blame.*

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: *ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀπέσκουσι to me thy (often repeated) good fortune is not agreeable.*

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: *ἐκαστὸν ἐκείαυτο he was distinguished in (the arts of) horsemanship, ἀφραδίῃσι νόου in foolishness (foolish operations) of mind.* Even in CONCRETE words, the poets sometimes use the plural for the singular: *χάλα τοκεῦσι ἐκόντως θυμουμένοισι forgive a parent justly indignant* (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: *τοῦτο πειρασόμεθα διηγήσασθαι this I (we) will endeavor to explain.* The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρῶν οὐ βούλομαι I call the sun to witness, while doing what I do not wish to do.* The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): *πessόμεθ', εἰ χρῆ, πατρὶ τιμαρσόμενοι I (Electra) will fall, if need be, in assisting my father.*

519. SINGULAR FOR PLURAL. a. In dramatic poetry, a CHORUS is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A NATION is sometimes designated by the singular with *ὁ*: *ὁ Μακεδών, ὁ Πέρσης, for the Macedonians, the Persians*; but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom *ὁ Ἕλληγ for the Greeks.*

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχούντων πάντες εἰσι συγγενεῖς all (persons) are kinsfolk of the prosperous. Further—a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἰς δ' ἄνθρωπος, εἰς δ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ whichever of the two may be the better, whether the man or the woman, that one also receives more of the good.

521. MASCULINE DUAL FOR FEMININE. The masculine form is often used for the feminine in the dual of pronouns; not often, in the dual of adjectives and participles.

For τᾶ, ταῦτᾶ, the forms τῶ, τοῦτῶ are almost always used: τοῦτῶ τὰ τέχνα these two arts, ταῦτων τοῖν κινήσεων of these two motions,—δύο λείπουσιν ἡμῶν μηχανὰ only two means are left, ἡμῶν ἐν ἑκάστῳ δύο τινὲς ἔσονται ἰδέα ἔρχοντες καὶ ὄντες in each of us there are two ideas ruling and leading us.

522. NEUTER FOR MASCULINE OR FEMININE. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἡγεμὼν δρασὺς a daring leader is dangerous (prop., a dangerous thing, with indetermin. subject), καλὸν ἡ ἀλήθεια καὶ μόνιμον beautiful is truth, and abiding, δεινὸν οἱ πολλοί, ὅταν κακούργοις ἔχῃσι προστάτας formidable are the many, whenever they have villains for leaders, ταραχὰ καὶ στάσεις ὁλόκληρα ταῖς πόλεσι disturbances and factions are ruinous to cities.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρᾶν, ὃ χρήμασιν ἀλίσκεται to pursue despotic power, (a thing) which is taken by means of money, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐξήλωκε he longs for glory, and has made this his aim.

523. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν). A word in agreement often conforms to the real gender or number of the subject, instead of the grammatical.

Thus, a PREDICATE-ADJECTIVE (participle): τὰ μοχθηρὰ ἀνδρώπια τῶν ἐπιθυμιῶν ἄκραταις εἰσι the miserable wretches are without control over their appetites, ταῦτ' ἔλεγεν ἡ μιὰρὰ αὐτῇ κεφαλῇ, ἐξεληλυθὺς these things spake this abominable person (head), having come out. So, in poetry, an ATTRIBUTIVE: ὃ περισὰ τιμῆς τέκνον Ὁ greatly honored child; or a PRONOUN OF REFERENCE: τέκνων θανόντων ἑπτὰ γενναίων, οὓς ποτ' Ἀδραστος ἤγαγε seven noble children having fallen, whom once Adrastus led.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης being (an Athenian) a man of Athens, a city the greatest, οἰκία ἡ ἡμετέρα, οἱ χρῆσθε (your house) the house of you, who use, etc.

c. A word denoting place may be followed by an appositive, or a pronoun of reference, belonging to the inhabitants of that place: ἀφίκοντο εἰς Κοτύβρα, Σινωπέων ἀποίκους they came to Cotydra, colonists of the Sinopeans, Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὃν αὐτῶν εὐεργέτης Themistocles flees to Corcyra, being a benefactor of (them) the Corcyreans.

THE ARTICLE.

'O in the Dialects.

524. The word $\delta\ \eta\ \tau\acute{o}$ (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: *οἱ ἄλλοι the others, τὰ ἐσσόμενα the things about to be, ὃ πρὶν formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For $\delta\ \eta\ \tau\acute{o}$ as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

'O as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; and usually in CONTRASTED expression, $\delta\ \mu\acute{\epsilon}\nu \dots \delta\ \delta\acute{\epsilon}$ *this ... that, the one ... the other*:

$\tau\acute{o}\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \text{οἱ}\ \lambda\alpha\iota\tau\acute{o}\lambda\text{οῖ}\ (\acute{\omega}\phi\epsilon\lambda\omicron\upsilon\sigma\iota),\ \tau\acute{o}\upsilon\varsigma\ \delta\acute{\epsilon}\ \text{οἱ}\ \sigma\acute{\upsilon}\nu\delta\iota\kappa\omicron\iota$ *these (sick persons) the physicians aid, those (persons in a law-suit) the advocates.* Oftener, with INDEFINITE meaning, $\delta\ \mu\acute{\epsilon}\nu \dots \delta\ \delta\acute{\epsilon}$ *one ... another, some ... some, part ... part*, in which use $\tau\iota\varsigma$ may be added: $\acute{\epsilon}\lambda\epsilon\gamma\omicron\nu\ \tau\omicron\upsilon\ \kappa\acute{\upsilon}\rho\omicron\nu,\ \delta\ \mu\acute{\epsilon}\nu\ \tau\iota\varsigma\ \tau\eta\nu\ \sigma\omicron\phi\iota\alpha\nu,\ \delta\ \delta\acute{\epsilon}\ \tau\eta\nu\ \kappa\alpha\rho\tau\epsilon\rho\iota\alpha\nu,$ *δ δὲ τὴν πρῶτητα, δ δὲ τις καὶ τὸ κάλλος they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty.* Often a different expression takes the place, either of $\delta\ \mu\acute{\epsilon}\nu$, or $\delta\ \delta\acute{\epsilon}$: $\text{οἱ}\ \mu\acute{\epsilon}\nu\ \acute{\alpha}\chi\omicron\nu\tau\omicron,\ \text{Κ}\lambda\epsilon\alpha\rho\chi\omicron\varsigma\ \delta\acute{\epsilon}\ \pi\epsilon\rho\iota\acute{\epsilon}\mu\epsilon\nu\alpha$ *they went, but Clearchus remained, εἰσφέρειν ἐκέλευον* (sc. $\acute{\epsilon}\gamma\omega\ \mu\acute{\epsilon}\nu$), $\text{οἱ}\ \delta' \text{ οὐδ\acute{\epsilon}\nu}\ \delta\epsilon\iota\nu\ \acute{\epsilon}\phi\alpha\sigma\alpha\nu$ *I was urging a war-tax, but others said there was no need of it.*

As adverbs, $\tau\acute{o}\ \mu\acute{\epsilon}\nu \dots \tau\acute{o}\ \delta\acute{\epsilon},\ \tau\acute{\alpha}\ \mu\acute{\epsilon}\nu \dots \tau\acute{\alpha}\ \delta\acute{\epsilon},$ (also with $\tau\iota$, thus $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \tau\iota,$) mean *on the one hand ... on the other, partly ... partly* (in which sense we find also $\tau\omicron\upsilon\tau\omicron\ \mu\acute{\epsilon}\nu \dots \tau\omicron\upsilon\tau\omicron\ \delta\acute{\epsilon}$).

(a) After a preposition, the order is usually changed: $\acute{\epsilon}\nu\ \mu\acute{\epsilon}\nu\ \tau\omicron\iota\varsigma,\ \epsilon\iota\varsigma\ \delta\acute{\epsilon}\ \tau\acute{\alpha}.$

(β) In later writers (even in Demosthenes), the *relative pronoun* is sometimes used in the same way, but only in oblique cases: $\tau\acute{o}\lambda\epsilon\iota\varsigma,\ \acute{\alpha}\varsigma\ \mu\acute{\epsilon}\nu\ \acute{\alpha}\nu\alpha\iota\rho\omega\nu,\ \epsilon\iota\varsigma\ \acute{\alpha}\varsigma\ \delta\acute{\epsilon}\ \tau\omicron\upsilon\varsigma\ \phi\upsilon\gamma\acute{\alpha}\delta\alpha\varsigma\ \kappa\alpha\tau\acute{\alpha}\gamma\omega\nu$ *destroying some cities, into others bringing back their exiles.*

(γ) Very often $\delta\ \delta\acute{\epsilon}$ (without preceding $\delta\ \mu\acute{\epsilon}\nu$) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: $\text{Ἰνδρ}\acute{\omega}\varsigma\ \text{Ἀθηναίους}\ \acute{\epsilon}\pi\eta\gamma\acute{\alpha}\gamma\epsilon\tau\omicron\ \text{οἱ}\ \delta' \text{ ἡλθον Ἰνδρ}\acute{\omega}\varsigma$ *called in the Athenians; and they came.* Similarly, in Attic poetry we have $\delta\ \gamma\acute{\alpha}\rho$ *for he, for this.*

b. in $\kappa\alpha\iota\ \tau\acute{o}\nu,\ \kappa\alpha\iota\ \tau\eta\nu,$ before an infinitive: $\kappa\alpha\iota\ \tau\acute{o}\nu\ \acute{\alpha}\nu\kappa\rho\iota\nu\alpha\sigma\theta\alpha\iota\ \lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ *and it is said that he answered.* (In the nom., we have $\kappa\alpha\iota\ \delta\varsigma$ *and he, καὶ ἡ, καὶ οἱ*: $\kappa\alpha\iota\ \text{οἱ}\ \eta\rho\acute{\omega}\tau\omega\nu$ *and they were asking.* Cf. $\eta\ \delta' \delta\varsigma,\ \eta\ \delta' \eta,$ *said he, she.*)

Likewise in τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for this and that we ought to have done, and this not to have done.* The nom. *ὅς καὶ ὅς* occurs in Hd.

c. rarely before a relative: *δρεγεται τοῦ ὃ ἔστιν ἴσον* he aims at that which is equal, *προσῆκει μισεῖν τοὺς οἷόσπερ οὗτος* it is proper to hate those of a character such as this one. But here *ὃ* may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: *τῷ ἴσῳ, τοὺς τοιοῦτους.*

d. in *πρὸ τοῦ* (also written *προτοῦ*) before this (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the superlative, see 627.

'O as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus *ἄνθρωπος* a man, one of the species (*ἄνθρωπος* *εἰ thou art a man*): but *ὁ ἄνθρωπος*, a. the (particular) man, distinguished from other men (*ὁ ἄνθρωπος* *ὃν πάντες μισοῦσι* the man whom all hate); or, b. man as such, comprehending every one of the species (*ὁ ἄνθρωπος* *θνητός ἐστι* man is mortal).—With an ATTRIBUTIVE, *ἀγαθοὶ ἄνδρες* good men, some of that character: *οἱ ἀγαθοὶ ἄνδρες*, a. the (particular) good men, distinguished from others of like character, or b. good men as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, *δικαιοσύνη* justice in any form or relation: *ἡ δικαιοσύνη*, a. justice in the particular relation, distinguished from other relations (*ἡ δικαιοσύνη τοῦ Θεοῦ* the justice of the divinity); or b. justice in the sum of all its relations, as distinguished from other qualities (*ἡ δικαιοσύνη ἀπερὶ ἐστὶ* justice is true manliness).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: *δορύβου ἤκουσε, καὶ ἤπετο τίς ὁ δορύβος* *εἶπ* he heard a noise, and asked what the noise was, *οἱ Τρῶες τὰ δέκα ἔτη ἔντειχον* the Trojans held out during the ten years (the well known duration of the siege).

b. AS LIMITED BY WORDS CONNECTED WITH IT: *τὸ Μηδίας τεῖχος* the wall of Media, *ἡ πόλις ἣν πολιορκούμεν* the city which we are besieging, *ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν* in the villages (which are) above the plain (which is) along the river Centrites. In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its generic use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: *πῖνε τοῦ οἶνου* drink of the wine (here before you), *ἀκήκοα τοῦ μέλους* I have heard the song (just sung), *ἐβόηλετο τὴν μάχην ποιῆσαι* he desired to engage in the (expected) battle:—particularly, as NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: *αἱ τιμαὶ μεγάλαι, ἂν ἀποκτεῖν τις τύραννον* if one kill

a tyrant, the honors (usually resulting) are great, γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί *be it mine to return the (proper) thanks to a father*, τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμὰς *not having received the (required) fraction of the votes (regularly cast), he paid the (prescribed) 500 drachmas*.

d. as SPECIALLY BELONGING TO AN OBJECT MENTIONED IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE pronoun: Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν δάρακα ἐνέβη *Cyrus leaped down from his chariot, and put on his breastplate*, οἶνος ἐν τῇ πιδῳ οὐκ ἔστι *there is no wine in the (wine-) cask*.

e. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: ἔδωκε τρία ἡμιδρακμὰ τοῦ μηνὸς τῷ στρατιώτῃ *he gave three half-dracms a month to each soldier* (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δέκα ὄντων, αἱ τρεῖς *of the companies, being ten (in number), there were absent (the part) three, τὰ δύο μέρη two thirds (two parts out of three)*.—So too, an approximate *round number*, as distinguished from the (unstated) precise number: ἀπέθανον ἀμφὶ τοῦς μυρίους *there fell about ten thousand*.—A number as *such* (without reference to any thing numbered) may have the article: μὴ εἶπὲς ὅτι τὰ δώδεκά ἐστι δις ἕξ *will you say that (the) twelve is twice six?*

a. So too, the article is used with adjectives of number, as οἱ πλείστοι *the most numerous part, the largest number (in a given total)*, οἱ πλείους (the more numerous part) *the majority*, and with much the same meaning οἱ πολλοί (the numerous part) *the larger number*, often used for the democratic mass, cf. οἱ ὀλιγοὶ *the oligarchs*. Also, τὸ πάλῳ *the great part*. Οἱ ἕτεροι *the one or other of two parties*; οἱ ἄλλοι *the rest*, but ἄλλοι *others*.

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἄνθρωπος θνητός ἐστι *man is mortal*, οἱ παῖδες οἱ γέροντες *old men are twice boys*; and generally so, when applied to ABSTRACT NOUNS: ἡ δικαιοσύνη *justice*, ἡ γεωργία *husbandry*, ἡ ρητορικὴ *rhetoric*, ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν *but toils beget good reputation*.

a. To this head belong the cases in which a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ὠκεανός *the ocean*, ὁ ἥλιος *the sun*, ἡ σελήνη *the moon*, ὁ βορέας *the north wind*, ὁ νότος *the south wind*, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει *the soul of man partakes of the divine*, φόβος μνήμην ἐκκλήσσει *fear drives out recollection*: for the divinity (in general) θεός is used, but ὁ θεός *the (particular) god*.

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: ὅτι τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κῦρος τὸν Κλέαρχον ἔχειν *be-*

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain; δ Πλάτων the celebrated Plato, in plur. with generic article of Πλάτωνα the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. οἱ στρατηγοὶ καὶ λαχαγοὶ the generals and captains).—Βασίλεϋς, used almost as a proper name for the king of Persia, may omit the article; cf. πρυτάνεις the prytānes (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as ἔστυ, πόλις, city, ἀκρόπολις citadel, ἀγορὰ forum, τεῖχος wall, στρατόπεδον camp, πεδῖον plain, ἀγρός country, γῆ land, δάσασσα sea,—δεξιὰ, ἀριστερά, right, left (hand), δεξιόν, εὐώνυμον (κίρπας), right, left (wing), μέσον centre,—ἡμέρα day, νύξ night, ἕως morn, ἔσδρος day-break, δελή afternoon, ἑσπέρα evening, ἔαρ spring,—and the like,—especially after prepositions or adverbs: εἰς ἔστυ to town, κατὰ γῆν by land, ἐπὶ δόρυ to the (spear-side) right, παρ' ἑσπίδα to the (shield-side) left, εὐώνυμον εἶχον they held the left wing, ἅμα ἡμέρᾳ at day-break, νυκτός by night, ὅφ' ἔω just before day-light.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as γυναῖκες καὶ παῖδες women and children, ψυχὴ καὶ σῶμα soul and body, οὐτε πατὴρ οὐτε μητὴρ φείδεται he spares neither father nor mother (more forcible than his father, his mother).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus ἡ τοῦ πατρὸς οἰκία and ἡ οἰκία ἡ τοῦ πατρὸς the father's house, yet often ἡ οἰκία τοῦ πατρὸς (but rarely ἡ ἐπιβουλὴ ὑπὸ τῆς γυναῖκος the plotting by the woman, for ἡ ἐπ. ἡ ὑπὸ etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τεῖχη the long walls, ἡ προτέρα ὀλιγαρχία the earlier oligarchy (followed by another oligarchy), ἡ πρότερον ὀλιγαρχία the earlier oligarchy (followed by a different form of government), ἡ καθ' ἡμέραν τροφή the daily food.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: αἱ δὲ Ἀισχίνου βλασφημίαι εἰρημέναι the slanders uttered by Aeschines, ὁ κατεληφὼς κίνδυνος τῆς πόλεως the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: ὁ στρατηγικὸς νομιζόμενος ἀνὴρ the man considered as fit for a general, τὸ Κοτύλαιον καλούμενον ὄρος the mountain called Cotylæum, οἱ αὐτοὶ ἡδικηκότες those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: οἱ ἄλλοι πολλοὶ ἐχέμαχοι the other numerous allies, οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι the speeches before you on the bema,—yet also ἡ Ἀττικὴ ἡ παλαιὰ φωνή the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (ὁ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. *WITH* the article, when this would be required, even if the attributive were dropped: οἱ Χίοι τὸ τεῖχος περιέilon τὸ καινόν *the Chians threw down (the) their wall, the new one.*

b. *WITHOUT* the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστέρου *how does a violent man differ from the most violent wild beast (but without the attributive, "from a wild beast")?*

534. a. In general, any word or group of words standing *between* the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τῖς: τῶν τις Περσέων *one of the Persians.*

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἰ θου *art a man.* Hence we may distinguish subject and predicate in sentences such as *προδότης ἦν ὁ στρατηγός the general was a traitor.*

The reason is, that, in ordinary predication, the subject is said to be (or not to be) *AN* individual of the class denoted by the predicate. But if the subject is said to be *THE* individual or *THE* class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the (notorious) traitor, οἱ τιθέμενοι τοὺς νόμους εἰ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude (as a class).*

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθός ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good.*

τὸ σῶμα θνητὸν ἅπαντες ἔχομεν *we all have our body mortal* (the body, which we all have, is mortal), αὐτὸς ἀγαθός, σὺν ἀγαθοῖς τοῖς παρ' ἐμοὶ *good myself, with the men about me good* (while my attendants are good), ἅμα τῷ ἡρι ἀρχομένῳ *at the beginning of the spring* (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον *the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), πόσον ἔχει τὸ στράτευμα *how large is he leading the army* (the army, which he leads, is how large)? ἐν ὅσῳ τῇ γῇ δεῖ φυτεῖν οἶδα *I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση *the middle of the country*, but ἡ μέση χώρα *the middle country* (between other countries); ἔσχατον τὸ ὄρος or τὸ ὄρος ἔσχατον *the extremity of the mountain*, but τὸ ἔσχατον ὄρος *the extreme mountain* (or

several mountains); ἄκρα ἡ χεῖρ or ἡ χεῖρ ἄκρα *the point of the hand*.—In like manner, ἡμῶν δ βίος or δ βίος ἡμῶν *half of the life*.

537. ARTICLE WITH πᾶς AND ὅλος. The adjective πᾶς (strengthened πᾶς, σύνπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often οἱ πάντες πολῖται *the whole body of citizens* (cf. οἱ πάντες with numerals, ἑκατὸν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen*. Yet the sing. may mean ALL: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πάσῃ προθυμίᾳ *with all zeal*, εἰς ἅπασαν φανούλην *to (all) utter meanness*.

Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with ὅδε, οὗτος, ἐκεῖνος, require the article, and the pronoun takes the predicate position:

ὅδε ὁ ἀνὴρ *this man*, τὰ πράγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσῃ νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἄμφω, ἑμφοτέρως, both, ἕκαστος *each* (of two). Ἑκαστος *each* (of several) has the same position, if its substantive takes the article: ἕκαστῃ ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἑμαυτοῦ, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο Ἀστυάγης τὴν αὐτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *Astyages sent for his daughter and her boy*.

Yet if the article is followed by an attributive, most of the above pronouns may stand between the attributive and its subject: ζητήτεσθ τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means IPSE; in the attributive, IDEM: αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θάυμαστόν· τὸ τί; *A. He suffers something wonderful. B. (The what) What is it?*—So, even a personal pronoun: δεῦρο θῆ εὐδὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?*

e. Ἕτερος (Lat. alter) *one or other of two*; ὁ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—Ἄλλος (Lat. alius) *another, the other*, the rest: Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα *Sparta, and the rest of Greece*; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσυχάζεν, ἑκατὸν δὲ πελταστὰς προπέμπει *with the rest of the army he kept quiet, but sends forward a hundred peltasts*.

—These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρον χωρεῖ μετ' ἐτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

THE CASES.

A. NOMINATIVE.

539. **SUBJECT-NOMINATIVE.** The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. **PREDICATE-NOMINATIVE.** The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεύς *he becomes* (established as) *king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*, ἦκεῖς μοι σωτήρ *thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίστρες κλέακες καὶ θεοὶ ἐχθροὶ ἦκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. **NOMINATIVE FOR VOCATIVE.** The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμένεις *you Apollodorus there, will you not stay?*—also in exclamations: νήπιος *fool!*

542. **NOMINATIVE INDEPENDENT.** The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρώτον *Book First*;—and sometimes so, even when they become part of a sentence: προσέληφε τὴν τῶν ποτηρῶν κοινὴν ἐπωνυμίαν, συκοφάντης *he obtained the common appellation of the vile*, “*sycophant*,” παρεγγύα δὲ Κύρου σύνδημα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν *Cyrus gave out, as pass-word*, “*Zeus, our ally and leader*.”

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed; but in animated address, it is sometimes wanting: μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖαι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearst thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the **OBJECT** of an action, that *to, on, or over* which an action is directed; thus

The **DIRECT OBJECT** of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

δυνάμει τοὺς θεοὺς to swear by the gods, εἰ (κακῶς) ποιεῖν τοὺς ἀνδράποους to do good (ill) to men, μένειν τινα to wait for one, φεύγειν τινα to flee from one, λανθάνειν τινα to escape the notice of one, φυλάττεσθαι τινα to guard (himself) against one (act. φυλάττειν τινα to guard one), αἰδέσθαι, αλγύνεσθαι τὸν πατέρα to feel shame before his father, διαρρῆν τινα to rely on one, διαρρῆν τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, νικᾶν μάχην (δικην, γυῖον) to be victorious in a battle (a law-suit, a resolution).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἔρχω ἀνδράποους to rule men, ἅπτεσθαι τῆς κάρφης to touch the hay, ἀκούειν δοῦρου to hear a noise, πελάζειν τῇ εἰσόδῳ to approach the entrance, ἀρῆγειν τοῖς φίλοις to aid his friends, φθονεῖν τοῖς πλουσίοις to envy the rich.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τινα to perceive something, ἐνδομείσθαι τινα, τι to consider something, ἐνοχλεῖν τινα, τινι to trouble one, ἐπιστρατεύειν τινα, τινι to war against one (so too, other compounds of ἐπι), δεῖ μοι τινα I have need of something, poet. δεῖ (χρή) μέ τινα. Especially in poetry, verbs usually intransitive sometimes take a direct object: προβαλεῖν τὸν πόδα to advance the foot, ἥσθαι or δάσσειν (κίεσθαι, κηδᾶν) τόπον τινα to sit (lie, leap) in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ δῆσσκοντες οὐ χαιρούσι the gods rejoice not in the death of the pious.

d. Many intransitive verbs become transitive from being compound-ed with a preposition:

διαβαλεῖν τὸν ποταμὸν to cross the river, ἐκβαλεῖν τὴν ἡλικίαν to pass out of the age, παραβαλεῖν τοὺς νόμους to transgress the laws, ἀποδεδρακότες πατέρας having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties, ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth, ἔφαρεν εἶναι τὴν διαίταν to reject the settlement, τεθνάναι τῷ φόβῳ τοὺς θεβαίους to be mortally afraid of the Thebans, σὲ φύξιμος (ἐστὶ) is able to escape thee;—so, in poetry, εἰ δέ μ' ᾤδ' ἀεὶ λόγους ἐξήρχες if you always thus begun your addresses to me, δεσπότην γόους κατάρξω I will begin with lamentations for my master.*

545. ADVERBS OF SWEARING. *Νή* and *μά* are followed by the accusative (perhaps on account of *δυνμυ* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always connected with a negative, expressed or implied: *νή Δία* by Zeus, *ναί μά Δία* yea, by Zeus, *οὐ μά Δία* no, by Zeus, *μα τόν—οὐ σύ γε* not you, by—(the name of the god suppressed with humorous effect): rarely is *μά* omitted after the negative as in *οὐ, τόδ' Ὀλυμπον* no, by this Olympus.

The accusative is sometimes found in other exclamations: *οὗτος, ὦ σε* *αι* you there, *ὦ!* you, *Ι* mean.

546. ACCUSATIVE OF EFFECT. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

προσβέβειν εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), δρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγούντα παῖσι Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἦδε (ἡ ἀναρχία) τροπὰς καταβήγγυσσι *this (anarchy, breaks defeats) causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. COGNATE-ACCUSATIVE. This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλήν βουλευσῇ *whoever may (counsel) give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are (sick) suffering under the opposite disease*, μεγάλην τιτὰ κρίσιν κρίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίαν κρείττιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν διώκειν *to prosecute an impeachment*, ἐστῶν γάμους *to (entertain) give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be understood in connection with the accusative of an adjective or qualifying substantive. Hence two more forms of the cognate-accusative:

c. NEUTER ADJECTIVE. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτα λυποῦμαι καὶ ταῦτα χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἀπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπεισ *you look grave*.

d. QUALIFYING SUBSTANTIVE. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πάλιν *they contend in (a contest, ἀγῶνα, viz.) wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Hm. πῦρ ὀφθαλμοῖσι δεδορκώς *looking (a look of) fire with their eyes*, Hm. μέγας πνέοντες Ἀχαιοί *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with adjectives: κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσαν ἀρετὴν *good with all ea*

cellence;—especially the accusative of *newer* adjectives (547 c): *ὁ πάντα σοφὸς ποιητὴς the poet wise in all things, ἀγαθὸς τοῦτο good in this particular* (of goodness), *ἡ πόλις ἡμῶν οὐδὲν ὁμοία γέγονεν ἐκείνῳ our city is not at all like them, ὅσα μοι χρησιμοὶ ἔστε οἶδα I know for how many things (uses) ye are useful to me.* Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *ἐμὴν τὴν κεφαλὴν I have pain in my head, εἴχομεν τὰ σώματα we are well in our bodies, poet. τυφλὸς τὰ τ' ὅτα τὸν τε νοῦν τὰ τ' ὅμματ' εἰ you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τί τὴν φύσιν ἐστὶν ἡ πόλις the city is in its nature a multitude, παρθένος καλὴ τὸ εἶδος a maid beautiful in her form, ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλεθρῶν a river, Cydnus by name, of two plethra in breadth, ἔπειροι τὸ πλεθρὸς infinite in their number, δίκαιος τὸν τρόπον just in his character.*

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος thou art happy, so far as he is concerned (as to his part), καὶ τὰ μικρὰ πειράμην ἀπὸ δέων ὁρμᾶσθαι even in little things, I endeavor to begin with the gods, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἔχει the city enjoys peace in things relating to its territory, τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει on my side there shall be no failure.*

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. TIME: *ἐνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε there Cyrus remained five days, αἱ σπονδαὶ ἐνιαυτὸν ἔσονται the truce will be for a year, δουλεύουσι τὸν λοιπὸν βίον they are slaves all the rest of their life.*

b. SPACE: *Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς, παρασάγγας εἰκοσι καὶ δύο Cyrus advances through Lydia three days' marches, twenty-two parasangs, Μέγαρα ἀπέχει Συρακουσῶν ὅτε πλοῦν πολὺν ὅτε ὁδὸν Megara is not far distant from Syracuse, either by sea or by land (no long voyage or journey).*

REM. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: *ἑβδόμην ἡμέραν ἡ θυγάτηρ αὐτοῦ ἐτετελευτήκει his daughter had died the seventh day (i. e. six days) before.* The pronoun *οὕτως* is often added: *ἐξῆλθον ἔτος τοῦτ' ἰσχυρὸν ἐς Πάνακτον we went out two years ago (this, as third year) to Panactum.*

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: *τὸ κοῖλον Ἄργος βάς having gone to the hollow (low-lying) Argos, τοῦ κλέος οὐρανὸν ἔκει his fame has reached to heaven, μνηστῆρας ἀφίκετο she came to the suitors, σὲ τὸδ' ἐλήλυθε πᾶν κράτος this whole power has come to thee.*

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τόνδε (τούτον) τὸν τρόπον* in *this manner* (547 d), *πάντα τρόπον* in *every manner*, *ὃν τρόπον* in *which manner*, etc. Compare phrases in which *ὅδῳ* way is perhaps to be supplied (509 a): *τὴν ταχίστην τῷ σώματι χαρίσθαι* to gratify the body in the quickest way. So *(τὴν) ἀρχὴν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμεινα* it is not proper to chase impossibilities at all (not to make even a beginning of it); — *ἀκμὴν διέβαινον* they were just passing across (the acme of their crossing); — and, in like manner, *(τὸ) τέλος* at last (as the end), *προῖκα* and *δωρεὰν gratis* (as a free gift). *Χάριν* for the sake of (in favor of) takes a genitive, as also *δίκην* like (in the fashion of): *ἀγγεῖον δίκην πεπληρώσθαι* to be filled like a pail, *τοῦ λόγου χάριν* for the sake of the discussion, *ἐμὴν χάριν* for my sake.

a. Many neuter adjectives are used in this way: *μέγα, μέγδα*, greatly, *πολύ, πολλά*, much, *τὸ πολύ, τὰ πολλά*, for the most part, *πρότερον* before, *τὸ πρότερον* the former time, *πρῶτον* (at) first, *τὸ πρῶτον* the first time, *τὸ λοιπὸν* for the rest, for the future (but *τοῦ λοιποῦ* at some time in the future), *τυχόν* perhaps, *τοσοῦτον* so much, *ὅσον* as far as, *τι* somewhat (*ἐγγύς τι* pretty near), *τί* why (*τί κλαίεις* why are you weeping?), *τοῦτο, ταῦτα*, therefore (*αὐτὰ ταῦτα νῦν ἵκομεν* for these very reasons are we now come). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. DOUBLE OBJECT. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others.

Thus *αἰτῶ* to request (*Κύρον πλοῖα* vessels of Cyrus), *ἐρωτῶ* to inquire (*τοὺς αὐτομύλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to teach (*τὸν παῖδα τὴν μουσικὴν* the boy music), *πειθῶ* to persuade (*ὁμῶς τὰναντία* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to clothe (*τινὰ τὸν χιτῶνα* one in the tunic), *ἐκδύω* to unclothe, strip (*ἐμὲ τὴν ἐσθῆτα* me of the dress), *κρύπτω* to hide (*με τοῦτο* from me this thing), *ἀφαιρούμαι* or *ἀποστερῶ* to deprive (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συνῶ* to despoil, *πράττω*, also *πράττω* or *εἰσπράττω* to exact (*τοὺς νησιώτας ἐξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνήσκω* to remind.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκομαι τὴν μουσικὴν* I am taught music, *ἀφίρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 555, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσκω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, *to ask* is to *make one give an answer*; *to teach* is to *make one learn*, etc. To the included verb may belong a *genitive*: *γεύειν τινὰ τιμῆς* to make one taste of honor, *μὴ μ' ἀναμνήσῃς κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative :

ἔρκυσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους they made the soldiers swear the greatest oaths, *Μέλιτος ἐγράφετό με τὴν γραφὴν ταύτην* Melitus brought this impeachment against me, *ὃν Ζεὺς φιλεῖ πάντοιν φιλότῃτα* for whom Zeus feels all manner of love : *ἐμὲ δὲ πατὴρ τὴν τῶν παίδων ἔτρεφεν* my father reared me with the training of the boys, *Ἀισχίνης Κτησιφῶντα γραφὴν παρανόμων ἰδίωκε* Aeschines prosecuted Ctesiphon on charge of an illegal resolution ; *εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν* if one should do him any good or evil, *πολλὰ ἂν τις ἔχοι Σωκράτην ἐπαινεῖσαι* one would be able to bestow many praises on Socrates, *ἠδύκταμεν τοῦτον οὐδέν* we did this one no wrong.

a. Such verbs in the *passive* may retain the cognate-accusative : *κρίσῃναι ἀμφοτέρας τὰς κρίσεις* to undergo both the trials, *ῥήπρεσθαι πενήκοντα πληγὰς* to be struck fifty blows, *οὐ βλάψονται ἀξία λόγου* (547 c) they will not suffer injuries worth mentioning.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean to *make*, *show*, *choose*, *call*, *consider*, and the like (cf. 490 c).

ποιῶμαι τινα φίλον I make one my friend, *ἀπεισδαί τινα στρατηγόν* to choose one as general, *παρέχω ἑμαυτὸν εὐπειδῇ* I show myself ready to obey, *οἱ κόλακες Ἀλέξανδρον θεὸν ὀνόμαζον* his flatterers named Alexander a god, *οὐ τοὺς πλείοντα ἔχοντας εὐδαιμονεστάτους νομίζω* not those who have most, do I consider as happiest, *ἔλαβε τοῦτο δῶρον* he took this as a gift (but *τοῦτο τὸ δῶρον* this gift).—The predicate-accusative may be an interrogative pronoun : *τί τοῦτο ποιεῖς* (as what are you doing this) *what is this you are doing?* *τίνας τοὺςδ' ἑλσὼρ* who are these I behold? *ποῖα ταῦτα λέγεις* of what nature are these things which you are saying? cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535) : *τὰ περιττὰ χρήματα πράγματα ἔχουσι* they have their superfluous wealth for a vexation.

b. In the *passive* construction, both of these accusatives become nominatives (540) : *Ἀλέξανδρος θεὸς ὀνομάζετο* Alexander was named a god.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which some thing **BELONGS**; also, (b) that **FROM** which something is **SEPARATED**. In the latter use, it corresponds to the Latin **ABLATIVE**.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English *of*). Thus the former may *belong* to the latter,

a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.

b. as composed of it: *Genitive of Material*.

c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

d. as possessed by it: *Genitive of Possession*.

e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

f. as an action or attribute of which it is the subject:

Genitive Subjective.

g. as an action of which it is the object: *Gen. Objective*.

h. as produced or accounted for by it: *Genitive of Cause*.

i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πένθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, δῆμον ἄνθρωπος *a man of the people*, μικρὸν ὕπνου *a little (portion of) sleep*, Ἡμ. διὰ δαδῶν *divine among goddesses*, ἦν μέσον ἡμέρας *it was the middle of the day*,—βέλτιστος ἑαυτοῦ *in his best estate* (lit. best of himself; the superlative referring to the man in *one* condition, the genitive to the man in the sum of *all* his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Boeotia*, τῆς Χερσονήσου ἐν Ἐλασίῳ *in Elaeus of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes *degrees*: ἐπὶ μέγα δυνάμει ἐχώρησαν *they advanced to a great (degree) of power*, εἰς τοῦτο ἄνολος ἦλθον *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing part has the article, the genitive takes the position of a predicate-adjective (535 b): ὁ τέταρτος τῶν παίδων *the fourth among the children*, Ἀθηναίων δὲ δῆμος *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but δὲ Ἀθηναίων δῆμος *the whole people*).

c. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neut.: *ὁ ἥμις* (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὰ τῆς χώρας (also πολλὰ τῆς χώρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέου ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πλῆθος ἀνδράπων *a multitude of men*, ἄμαξι οἴνου *wagons (wagon-loads) of corn*, τριακόντα τάλαντα φόρου *three hundred talents of tribute*, ὄβο κοτύλαι οἶνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστανῆς *the mountain of Istane*, μέγα χρῆμα σὺνός *a (great affair) monster of a wild boar*. This construction is chiefly poetic: Τροίης πτολίεθρον *city of Troy*, θανάτου τέλος *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρός *a father's house*, οἱ κήποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεῖα *the palace of Syennesis*, τὸ ἱερόν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as *ἐς διδασκάλου* *to the teacher's* (house, school), *ἐν ᾿Αΐδου* *in (the abode of) Hades*, *ἐξ Ἀπόλλωνος* *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρηπίς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ὅρα ἄριστον *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναῖκας *ἀδελφός the brother of the king's wife*, οἰκέρης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμιοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεάρχου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of *υἱός* in phrases like Ἀλέξανδρος (ὁ) Φιλίππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the neuter article (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τῆς τέχνης *the (business) of the art*, τὸ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακοσίων *the (resources) of the Syracusans*, ἄβηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the neuter article has little force: τὰ τῆς ψυχῆς *(the soul with all that belongs to it)* nearly the same as ἡ ψυχὴ.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ ἔδρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὀλεσμός τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: *θεῶν εὐχαί* *prayers to the gods*, ἡ τῶν κρείσσονων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὐνοία τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasure*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians*.

ians, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βίη τῶν πολιτῶν (*with violence toward the citizens*) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. Νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εἶδος πλέθρου *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθὸς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλιῶν δραχμῶν δίκη *a suit for a thousand drachmae*.

568. THE GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἔστι τοῦτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. δ τῆς ἡσυχίας βίος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνδρῶν φόβος τοῦ θανάτου (*f and g*) *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἔκπωση τῶν ναυαγίων (*f and g*) *because the wind drove the wrecks out to sea*, ἡμέρας τοῦ ἵππου ὁδός (*f and i*) *a day's run for a horse*, Διονυσίου χορὸς τῶν χόρος (*d and b*) *a Dionysiac chorus of old men*, Ξενοφῶντος Κύρου Ἀνάβασις (*h and f*) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὁμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. *this of you we most admire*), τί δὲ ἵππων οἶμι *but of horses, what think you?* ἡ δὲ δίκη Αἰσχίνους τοῦ ψηφίσματος ταῦτ' ἐστὶ *the points which Aeschines impeaches in the decree, are these* (lit. *which points of the decree*), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν *we misunderstand each other's language*, τοῦ οὐκάδε πλοῦ διεσκόπου ἔτη κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ παρῇκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. *to me belongs not of the government*), ἐν ὀλιγαρχίᾳ πένησι οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἰ τις ὑπὸ Τεγεατῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμνησθῆναι ἔφασαν σφῶν πρὸς Καρδοχίων *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians (were) of* belonged to the Hellenes, ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι *it was in the power of Eucrātes to become (one) of the thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδι ποτὲ οὖσης γῆς *Pylus belongs to what was once the Messenian land*.

b. OF MATERIAL: τὸ τεῖχος λίθου πεποιήται *the wall is made of stone*.

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's (property)*, αὐτοῦ εἶναι (γίγνεσθαι) *to be (become) one's own man = one's own master*.

d. OF CONNECTION: τὰ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἔν τις δεῖη δικαίως *that many things are lost, one might justly regard as (the fruit) of our neglect*, τὸ ναυτικὸν τέχνης ἐστὶ *the navy is (a thing) of art*.

The predicate-genitive of connection is especially used to denote birth or origin: Δαρεῖου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house (city)*.

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστὶ *the speech belongs to Demosthenes*. The genitive in this use is often connected with an infinitive, and denotes one whose nature, habit, or duty, it is to do something: πολίτου ἀγαθοῦ νομίζεται δαρρεῖν *it is considered (as the part) of a good citizen to be courageous*, τὸ τὰ αἰσχρὰ εἰδὼτα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἔκρινε *to know and shun what is shameful, he judged (to be the part) of a wise and discreet man*.

f. OBJECTIVE: οὐ τῶν κακουργῶν οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice*.

g. OF CAUSE: ἡ γραφὴ κλοπῆς ἦν *the impeachment was for theft*.

h. OF MEASURE (Extent, Duration, Value): ἐπὶ τὸν Εὐφράτην ποταμὸν, ὅντα τὸ εὖρος τεττάρων πλείων *to the river Euphrates, being (of) four plethra in breadth*, ἦν ἑτῶν ὡς τριάκοντα *he was (of) about thirty years old*, τὸ τίμημα ἐστὶ τὸ τῆς χώρας ἐξακισχιλίων ταλάντων *the rateable property of the country is (of) six thousand talents*.

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only IN PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνδρόπου ψυχὴ τοῦ θεοῦ μετέχει *man's soul has part in the divine (being)*; so μεταλαμβάνω *to receive part*, μετέδιδωμι *to give part* (τῆς λείας τινὶ *of the booty to some one*), κοινωνέω *to participate*, and the like.

h. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: *πυρὸς ἔστι θιγόντα μὴ εὐδὲς καίεσθαι* it is possible that one touching fire should not be burned immediately; so *ἔπτομαι, ψάω*, to touch, *ἔχομαι* to hold on to, be close to (*τῆς πόλεως* the city), *ἀντέχομαι, ἐπιλαμβάνομαι*, to take hold of, *ἔρχομαι* to begin (*τῆς παιδείας* the education).

The same verb may have an accusative of the person, and a genitive of the part, touched: *ἔλαβον τῆς ζώνης τὸν Ὀρόντην* they took hold of Orontes by the girdle. So too, with verbs in which touching is only implied: *ἄγει τῆς ἡνίας τὸν ἵππον* he leads the horse by the bridle. The genitive of the part touched is seen also in *καταγένοι (συντριβῆναι) τῆς κεφαλῆς* to have one's head broken (bruised).

c. VERBS OF AIMING, REACHING, ATTAINING: *στοχάζομαι* to aim at (*τοῦ σκοποῦ* the mark), *ὑπέρομαι* to reach after (*τῶν ἀλλοτρίων* the property of others), *ἐξ- (ἐφ-)ικνύομαι* to arrive at, attain (*τῶν καλῶν* what is honorable), *τυγχάνω* to hit upon, obtain (*τῶν ἁδλῶν* the prizes), *λαγχάνω* to get by allotment, and in poetry *κυρῶ* to light upon.

d. VERBS OF ENJOYING: *ἀπολαύω* to enjoy (*τῶν μεγίστων ἀγαθῶν* the greatest advantages), *εὐωχοῦ τοῦ λόγου* feast on the discourse, *ἐνδὲς ἀνδρὸς εὐ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν* from one man who has thought well, many might receive profit.

e. Other Verbs, when their action affects the object only IN PART: *τῶν ὑμετέρων ἐμοὶ δίδόναι* to give me (some) of your property, *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ* having taken (part) of the barbarian army, *ἀφίησι τῶν αἰχμαλώτων* he releases (some) of the prisoners, *τῆς γῆς ἔτεμον* they ravaged (part) of the land, *πίνειν οἶνον* to drink wine, but *πίνειν οἶνον* to drink some wine.

575. The genitive is used with verbs which signify fullness or the contrary (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: *πλήμπλημι, πληρώω*, to fill, *πλήθω, γέμω*, to be full, *δέομαι (δεῖ μοι)* to want, *τὰ ὅτα ἐνέπλησαν δαίμονια σοφίας* they filled their ears with divine wisdom, *Φίλιππος χρημάτων εὐπόροι* Philip had abundance of treasure, *οὐ χρυσοῦ πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς* to be rich, not in gold, but in a good life, *σεσωγμένος πλούτου τὴν ψυχὴν* having his soul glutted with wealth; — *πολλῶν ἐνέδει αὐτῷ* he lacked much (provision), *οἱ τύραννοι ἐπαινοῦ οὐκ ὀκνεῖτε* you tyrants never have a scarcity of praise.

Here belong expressions such as *ἡμεδύσθη τοῦ νέκταρος* he became intoxicated with the nectar, *ἡ πηγὴ ρεῖ μᾶλα ψυχροῦ ὕδατος* the spring runs with very cold water.

a. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ much, ὀλίγου, μικροῦ, little, τοσούτου (also τοσούτο) so much: τοσούτου δέω καταφρονεῖν I am so far from despising; also impersonally, *πολλοῦ δεῖ ὁδῶς εἶναι* it wants much of being so. With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning almost: *πρωχθὸς ὁρᾷ ὀλίγον πάντας* thou seest that nearly all are beggars. After a negative sentence, *οὐδ' ὀλίγον δεῖ* has the meaning, (nor does it want little) far from it; so *οὐδὲ πολλοῦ δεῖ* (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an action of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: *ἀκούω, ἀκροδομαι*, to hear, *γεύομαι* to taste (act. to cause to taste), *ὀσφραίνομαι* to smell (for verbs of touching,

see 574 b), αἰσθάνομαι to perceive, μνησκόμαι to remember (act. to remind), ἐπιλανθάνομαι to forget, μέλει μοι τινος I am concerned for something, μεταμέλει μοι τινος I repent of something, ἐπιμέλομαι to take care of, ἐντρέπομαι to regard, ἀμελέω to neglect, ἀλογόω to think little of, ἀρᾶς to love, ἐπιθυμέω to desire, πεινᾶω to hunger (χρημάτων for property), διψᾶω to thirst (ἐλευθερίας for freedom), πειράομαι to make trial of, πυνθάνομαι to be informed of (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: ἀκούω and ἀκροδοῦμαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκούειν τὸν λόγον to hear the discourse, but ἀκούειν τοῦ διδασκάλου to hear the teacher.

577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred, τοὺτους οἰκτείρω τῆς ἄγαν χαλεπῆς νόσου I pity these for their very severe sickness, ὧν ἐγὼ σοι οὐ φθονήσω (for which things I shall not envy you) which I shall not grudge you, Ἦμ. χυόμενος γυναικός angry on account of a woman.—Here belong also ἐπαινᾶ Ἀλέξανδρον τῆς εἰς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦτ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαιμονίῳ (εἰν τινα τῶν ἐργαζῶν to congratulate one on his advantages, συγγιγνώσκειν αὐτοῖς χρή τῆς ἐπιθυμίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρὸν to be impeached for theft is disgraceful, φόνου δικάζειν to prosecute for murder, φεύγει παρανόμων he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἐδόσαν προδοσίας they were convicted of treason, δόσαν δολεῖν to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμοῦ δόσαντες κατέγνωσαν our fathers passed sentences of death against many persons for favoring the Persians.

Θανάτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφόροι τὸν Σφωδρίαν ἐπήγον θανάτου the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιούνται ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιούμεθα βασιλείᾳ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμόλπος ἠμφισβήτησεν Ἐρεχθίδει τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δούλος πέντε μῶν τιμᾶται the slave is valued at five minae, πολλοῦ ἀνείσθαι to buy at a great price, τάλαντον ἀποδόσθαι to sell for a talent, εἰκτα μὲ μῶν ὑποκειμένη a house mortgaged for 4 minae.

b. Sometimes with other verbs: χρημάτων ἐπικουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσον διδάσκει for how much does he teach? προπέποιται τῆς παραντικά χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παραντικά ἐπαῖδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἐπράττετο (568) Socrates for his society demanded money of no one.

579. The genitive is further used (as an *ablative* case) to denote

- a. that FROM which something is *separated* :
- b. that FROM which something is *distinguished* :
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου the island is not far distant from the mainland, εἰ θαλάττης ἐργαυτο if they should be excluded from the sea, ἔχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν παρόδου he keeps the enemy from advancing further, χρεὼν ἡλευθέρωσε he freed (men) from debt, βούλοι ἀμαρτημάτων καθαρῶν εὐαισθεῖν wish to be clear from faults, εἰ καταλύειν πειράσσεσθε τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command, λαφῶ τῆς ὀδύνης καὶ γέγηδε it rents from its pain and rejoices, ἐπεσάθη τῆς ἐλπίδος he was disappointed of his expectation, τῶν σωμάτων ἀφειδήσαντες ἔστησαν τρόπαια having been unsparing of their bodies, they set up trophies, τῆς ὀργῆς ἀνέετες resigning their anger, τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρήσαι Φιλίππῳ to surrender the freedom of the Greeks to Philip.

a. Verbs of depriving sometimes take a gen. of separation (instead of the acc., 558): τῶν Ἑλλάνων ἀφαιρούμενοι χρήματα taking away property from the rest, πόσων ἀπεστέρησθε; οὐχὶ Φωκέας; οὐ Πύλας; of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει παμπόλῳ μαδὼν μὴ μαδόντος one who has learned differs altogether from one who has not, Ἑρμοκράτης ἕνεσιν οὐδενὸς ἐλείπετο Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετὴ τοῦ πλῆθους περιγίγνεται courage gets the better of numbers, εἰ τις ἐτέρου προφέρει ἐπιστήμῃ if one is more advanced than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from comparative adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage over these men (but πλεονεκτεῖν τῶν τιμῶν to have more of the honors, gen. part.), ὑστερίζουσι τῶν πραγμάτων they are (later than) too late for their affairs, ἡττάσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) to be worsted by their enemies; νικᾶσθαι to be vanquished has the same constructions as ἡττάσθαι.

—Add further

a. VERBS OF RULING AND LEADING: δεῖον τὸ ἐδελόντων ἄρχειν it is divine to govern willing men, Ἔρως τῶν θεῶν βασιλεύει Love is king of the gods, Πολυκράτης Σάμου ἐτυράννει Polycrates was tyrant of Samos, Λάχης ἱππέων ἐστρατήγει Laches was general of cavalry, Μίνως τῆς θαλάσσης ἐκράτησε Minos became master of the sea, Χειρίσοφος ἡγήτο τοῦ στρατεύματος Chirisophus led the army. The gen. with these verbs is perhaps more properly explained by 563, 573.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δέ σου τυχόντες but obtaining these things of you, μάθε δέ μου καὶ τὰδε but learn of me also these things, ἐτυνδάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γιγνώσκεις ἐμοῦ φεγγομένου if you understand from my statement.

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σφαγείς Αἰγιάδου slain by Aegisthus, φάρδος ἡπατημένη deceived by a husband, κείνης διδασκὰτ taught by her, φίλων κίλαυτος unwept by friends.

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα in front of Attica lie great mountains ἐπιβάντες τοῦ τείχους having mounted the wall, ἐπερεφάνησαν τοῦ λόφου they appeared over the ridge, ὑπερδικεῖν τοῦ λόγου to plead for the principle.—Especially many compounds of *κατά*, which have the sense of feeling or acting AGAINST: χρή μὴ καταφρονεῖν τοῦ πλήθους we should not contemn the multitude, τίς οὐκ ἂν καταγελάσειεν ὑμῶν who would not deride you? δι' ἔχθραν καταψεύδομαι μου through enmity they attack me with falsehood, Λεοκράτης καταγνώκει αὐτοῦ προδοθέντα τὴν πατρίδα Leocrates had convicted himself of having betrayed his country, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν they charge on me the offences of the thirty, ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφισαδαί they persuaded you to pass sentence of death on some persons without trial.

Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας partaking in wisdom, ἰσάμοιρος τῶν πατρῶν having an equal part of the patrimony.

b. OF PLENTY OR WANT: μεστὸς κακῶν full of evils, πλούσιος φρονησέως rich in good sense, πένης χρημάτων poor in property, κενὸς ἐπιστήμης void of knowledge. So the adverb ἄλῃς enough.

Many compounds of *αἰ* privative take a genitive of the thing wanted: ἄπαις ἄρρένων παίδων childless as to male children, ἄδορος χρημάτων taking no bribes of money.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπήκοος λόγων καλῶν listening to excellent discourses, ὑπήκοος τῶν γονέων obedient to one's parents.—τυφλὸς τοῦ μέλλοντος blind to the future, poet. ἄγευστος κακῶν without taste of evils, ἀμνημον τῶν κινδύνων unmindful of the dangers, ἐπιμελής μικρῶν attentive to little things, ἀπειρος γραμμάτων unskilled in letters, δύσερος τῶν ἀπόντων enamored of things absent.

d. OF ACCOUNTABILITY: αἰτίος τούτων accountable for these things, ἐνοχος δειλίας liable to a charge of cowardice, ὑπόδικος φόβου subject to a trial for murder, ὑπεύθυνος τῆς ἀρχῆς bound to give account of his office, ὑποτελής φόρου subject to payment of tribute.

e. OF VALUE: ἕλιος ἐπαινον worthy of praise, ἀνάξιος τῆς πόλεως unworthy of the city, ἀνηγὸς χρημάτων to be purchased for money.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν bereft of men, ἐλεύθερος αἰδοῦς free from shame, καθαρὸς πάντων τῶν κακῶν clear from all things evil, γυμνὸς τοῦ σώματος stripped of the body. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων different from the rest, ἄλλα τῶν δικαίων things other than the just, ἕτερον τὸ ἡδὺ τ. ὁ ἀγαθοῦ the pleasant is different from the good. Here belong Adjectives

585. h. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive:

μείζων τοῦ ἀδελφοῦ *greater than his brother*, ὕστεροι ἀφίκοντο τῆς μάχης *they came (later than) too late for the battle* (similarly τῇ ὕστερα τῆς μάχης *on the day after the battle*), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγείσθαι *(as less than what, do you consider this impiety) what do you consider as a greater impiety than this?* οὐδενὸς δεύτερος *second to no one*, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως *she appears to be fairer than (reality, nature) her real, natural complexion*, καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε *the reputation he obtained came short of his expectation*, δόξα κρείττων τῶν φθονούντων *a reputation (greater than the envious) superior to envy*, παροικησὶς ἐπικινδυνότερα ἐτέρων *a proximity more dangerous than (the proximity of) other men* for τῆς ἐτέρων παροικήσεως.

i. Multiplicatives (in -πλάσιος and -πλοῦς) have the same construction: ἑλλοῖς πολλαπλασίοις ὁμῶν ἐπολεμήσαμεν *we engaged in war with others many times more numerous than you*.

586. a. When ἤ *than* follows the comparative, both objects compared are usually in the same case: χρήματα περὶ πλείονος ποιείσθαι ἢ φίλους *to consider money as of more value than friends*;—yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νῦν *son of a man more powerful than I (am)*. For ἤ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἤ, if inserted, would be followed by a nom. or acc.; much less freely, where ἤ would be followed by some other case or by a preposition: ἀδλιώτερόν ἐστι μὴ θνητοῦ σώματος (= ἢ μὴ θνητὸν σώματι) μὴ θνητῇ ψυχῇ *it is more wretched to live with a diseased soul than (with) a diseased body*, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) *to look at skill more than (at) courage*.

c. The superlative sometimes takes a genitive of distinction, like the comparative: μέγιστος τῶν ἄλλων *(greatest in distinction from the others, = μείζων τῶν ἄλλων greater than the others)*, more properly μέγιστος πάντων *greatest of all*. Similarly μόνος τῶν ἄλλων = μόνος πάντων *alone of all*.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: ὁψιμαδὴς τῆς ἀδικίας *late in learning injustice* (μαρτάνειν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων *doing evil to the others* (κακοῦργεῖν τοὺς ἄλλους), φιλαναλᾶται τῶν ἄλλοτριων *ready to spend the property of others*, σύμφηφός σοι τοῦτου τοῦ νόμου *associated with thee in voting for this law*: especially

b. with adjectives of CAPACITY in ἰκός: παρασκευαστικός τῶν εἰς τὸν πόλεμον *qualified to provide the (requisites) for the war*, διδασκαλικὸς γραμματικῆς *fitted to teach grammar*.

c. with adjectives of POSSESSION, to denote the possessor (562): κοινὸς τῶν τριῶν *belonging in common to the three*, ἴδιος (οἰκείος) ἐμοῦ *belonging to me alone*, ἱερὸς τοῦ Ἀπόλλωνος *sacred to Apollo*.

d. with some adjectives of CONNECTION (563): ἐγγεγενῆς τοῦ Κύρου *akin to Cyrus*, ἀκόλουθα ἀλλήλων *consistent with one another*, ὁμώνυμος Σακράτους *a namesake of Socrates*.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive: ἀρα γάμου *ripe for marriage* (ἀρα γάμου *age for marriage*), τέλειος τῆς ἀρετῆς *perfect in virtue* (τέλειος ἀρετῆς *perfection of virtue*), poet. δωμάτων ὑπὸ στεγῶν (= ὑπὸ στεγῶν δωμάτων) *under cover of houses*.

ζ. with some adjectives of PLACE (589), but seldom in Attic prose: Hm. *ἑκατέρω ἑσταν Ἀχαιῶν* they stood opposite to the Greeks, Hd. *ἐπικαρσίας τοῦ Πόντου* at right angles to the Pontus.

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως* in a manner unworthy of the city, *διαφερόντως τῶν ἄλλων ἀνθρώπων* differently from the rest of men.

589. The genitive is also used with other adverbs, especially those of place.

It is generally to be explained from the uses in 590, 591, 559; but sometimes from the ablative use of this case (579).—*ποῦ γῆς* where on earth? *οὐ προελήλυθεν ἀσελγείας ἀνδρες* to what a pitch of profligacy the man has come, *ἐντὸς (ἐκτὸς) τῶν ὄρων ἔμεινε* he remained inside (outside) of the boundaries, *εἰσω (ἔξω) τοῦ τείχους ἦλθεν* they came within (without) the wall, *πλησίον (ἐγγύς)* poet. *ἄγχι* τοῦ δεσμωτηρίου near the prison, *πρόσθεν, ἐμπροσθεν (ὀπίσθεν)* τοῦ στρατοπέδου in front (rear) of the camp, *ἀμφοτέρωθεν (ἐκατέρωθεν, ἐνθεν καὶ ἐκθεν)* τῆς ὁδοῦ on both sides (each side, this side and that) of the way, *ἐν ποταμῶν ὕπ* stream, *εὐθὺ τῆς Φασήλιδος* straight towards Phaselis, *μέχρι δεῦρο τοῦ λόγου* to this point of the discussion, *πόρῳ σοφίας ἔχει* he is far advanced in wisdom, — *πηνίκα τῆς ἡμέρας* at what time of the day? *ὅψι τῆς ὥρας* late in the hour, — *πῶς ἔχεις τῆς γνώμης* in what state of mind are you? *ἀκολασίαν φευκτέον ὥς ἔχει* ποδῶν *ἕκαστος ἡμῶν* we must flee from license, as fast as we can, each one of us (according to that condition of feet in which he is), *ἡκανῶς ἐπιστήμης ἔχει* he will be well enough off for knowledge, — *χωρὶς τοῦ σώματος* apart from the body, *ἐλευθερος οὐδὲς ἐστὶ πλὴν Διός* no one is free except Zeus, *κρύφα τῶν Ἀθηναίων* (in concealment from) without knowledge of the Athenians.

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. TO WHICH an action BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φάνετο πάσης γαίης* no cloud appeared over (any part of) the whole land, *ἔζε τοίχου τοῦ ἑτέρου* he was sitting by the other wall, *ἢ οὐκ Ἀργεὸς ἦεν Ἀχαιικοῦ* was he not (any where) in Achaean Argos? *ἴδεν πεδίου* to run on the plain.

In prose, this construction appears only in the adverbs of place which end in *ου*: *ποῦ* where, etc. (248), *αὐτοῦ* there, *ἑοῦ* (in the same place) together; and in a few phrases: *ἐπείρουντο τῆς ὁδοῦ* they were hurrying them on the way, *ἐπορεύοντο τοῦ πρόσω* they were proceeding forward.

b. FROM WHICH something is SEPARATED: *ἴστασθε βᾶδων* stand off from the steps, *ὠπάγειν τῆς ὁδοῦ* to withdraw from the way.

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας* by day (at some time in the course of the

day), *νυκτός by night*, τοῦ αὐτοῦ χειμῶνος *the same winter*, Πέρσαι οὐχ ἔξουσιν δέκα ἐτῶν *the Persians will not come (any time in) for ten years*, οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ *nor has any stranger come within a long time*, τρία ἡμι-δάρικα τοῦ μηνός *three half-darics each month* (527 e), ἐκάστου ἔτους *annually*, τοῦ λοιποῦ *(at any time) in the future*, but τὸ λοιπὸν *for the future* (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: *φεῦ τοῦ ἀνδρός alas for the man!* ὦ μακάριοι σφὶς τῆς θαυμαστῆς φύσεως *O happy you for your wonderful nature!* ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* τῆς τύχης *my (evil) fortune!*

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: Μίνως τὸ ληστικὸν καθήκει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ Μίνως *was sweeping piracy from the sea, for the better coming in to him of his revenues.* See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote *time, means, cause, condition, or concession*. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

- a. that to which something is done (not the *direct* object):
Dative of Influence.
- b. that FOR which something is, or is done:
Dative of Interest.
- c. that WITH which something is, or is done:
Dative of Association and Likeness.
- d. that BY which something is, or is done:
Dative of Instrument, Means, Manner, Cause.
- e. that IN which something is, or is done:
Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that to which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδουσι (ἐπισχεῖσθαι, τάττειν) τοῖς στρατιώταις to give (promise, appoint) pay to the soldiers, διανέμειν χρήματα τοῖς πολίταις to distribute treasure to the citizens, ἀσφάλειαν παρέχειν τοῖς φίλοις to afford safety to one's friends, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις to entrust the affairs to the most experienced, χρήματα πολλοῖς ὀφείλειν to owe money to many (persons), βοήθειαν πέμπειν Βοιωτοῖς to send aid to the Boeotians, λέγειν (διηγείσθαι, ἀγγέλλειν, ἀνειδ(ε)ν) τῷ βασιλεῖ τὰ πεπραγμένα to tell (relate, announce, cast up as a reproach) to the king what had been done.—With the passive: βοήθεια ἐπέμφθη Βοιωτοῖς aid was sent to the Boeotians, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται what had been done is announced to the king.

(a) In some instances, the indirect object of the action becomes the subject of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν those entrusted with the guard (for ἐκεῖνοι οἱς ἐπιτέτραπται ἡ φυλακή), ἄλλο τι μῆζον ἐπιταχθήσεσθε ye will have some other greater command imposed on you (for ἄλλο τι μῆζον ἐπιταχθήσεται).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὐχεσθαι τοῖς θεοῖς to pray to the gods, εἰκεῖν τοῖς κρείττοσι to yield to the more powerful, δουλεῖν ἡδοναῖς to be a slave to pleasure, πείθεσθαι τοῖς ἄρχουσι to obey those who rule, βοηθεῖν τοῖς φίλοις to render aid to one's friends, πρέπει (προσέκει) μοι λέγειν it becomes (belongs to) me to speak, ἀρεσκεῖν (ἀπαρσκεῖν) τοῖς ἄλλοις to please (displease) the others, πιστεῖν (ἀπιστεῖν) τοῖς λόγοις to trust (distrust) the words. Especially with verbs denoting disposition toward an object: χολεραίνειν (ὀργίζεσθαι, θυμούσθαι) τῇ πόλει to be angry toward the city, φθονεῖν τοῖς πλουσίοις to envy the rich, εὐνοεῖν τῷ δεσπότῃ to be well-affected toward his master.

c. with many ADJECTIVES, especially those denoting disposition toward an object:

ὑποχὸς τοῖς θεοῖς subject to the gods, ἀπρεπὴς στρατηγῷ unbecoming to a general, ἐναντίος τοῖς νόμοις in opposition to the laws, φίλος τῷ ἀγαθῷ a friend to the good man, δυσμενέστατος τῇ πόλει most hostile to the city, χαλεπὸς τοῖς ἀδικοῦσι severe toward wrong-doers, ἐπικίνδυνος πᾶσι dangerous to all, ἱκανὸς τοῖς σφόδρσι sufficient to the wise.

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς the gifts from us to the gods, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the divinity. The same substantive may have also a genitive, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς an insurrection of some part of the soul against the whole, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις subjugation of the Greeks to the Athenians.

Dative of Interest.

596. The dative is used to denote that FOR which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting *for* a person,

a. when it tends to his *advantage* or *disadvantage*.

b. when it belongs to him in *possession*.

- c. when he merely *feels* an interest in it (*ethical* interest).
- d. when it is the result of his *agency*.
- e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, incommodi*): ἕκαστος γηγένηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίους νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προσίενται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*,—αἱ τοῖς δεσπόταις ἀποκείμεναι βῆλαναι *the dates reserved for the masters*, σοφὸς αὐτῷ *wise for himself*, χρήσιμος ἀνδράποισι *useful for men*, βλαβερός τῷ σώματι *hurtful for the body*,—ἐσπένιζον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμι, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἕκαστῳ γηγένασιν *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμης ὄνομα (sc. ἔστι, *the father has Pyrilampes as his name*) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: Hd. οἱ σοὶ βόες *their cattle*, οἱ ἀνδραποὶ ἐν τῶν κτημάτων τοῖς θεοῖς εἰσὶ *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τοῦτ' ἐγὼ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἡμουνότεροι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you (you will find them becoming so)*.

600. 4. DATIVE OF THE AGENT. With *passive* verbs, the agent is sometimes expressed by the dative (usually by ὑπὲρ with the gen.). In Attic prose, the only passive tenses often used with a dat. of the agent, are the perfect and pluperfect: τὰ σοι πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τἀληθὲς ἀνδράποισιν οὐχ εὑρίσκεται *the truth is not found by men*.

With *verbals* in τέως, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἔδοκε τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέθνηχ' ὑμῖν πάλα *is he long dead for you?* Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose case something is true: ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐθὺς ἔστι *in the case of such a man, one must suppose that he is simple*;—or one in whose view something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνὴρ *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly (lit. for one to say it, having brought the matter to a point)*. The participle may denote the *condition* under which something manifests itself: ἡ διαβάσσει τὸν ποταμὸν ποδὶς ἐσπέραν ὁδὸς *the route toward*

the west (as it presents itself to one) after having crossed the river ;—or the feeling with which something is regarded : γίγνεται τοῦτο ἐμὸν βουλευμένον this takes place according to my wish, ἐπανελθόμεν, εἰ σοι ἡδομένον ἐστί let us go back, if it is your pleasure to do so.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done : thus

1. with WORDS OF ASSOCIATION OR OPPOSITION : δμυεῖν τοῖς κακοῖς to associate with the evil, καταλλάττειν πόλιν πόλει to reconcile city with city, κοινωνεῖν ἄλλοις πόνοις to participate with others in toils, ὁμολογεῖν ἀλλήλοις to agree with one another, πλησιάζειν τῷ τόπῳ to approach the place, ἔπεσθαι τῷ ἡγεμόνι to follow the guide, ἀπαντᾶν τῷ Ξενοφῶντι to meet with Xenophon, ἐντυγχάνειν τοῖς πολεμοῖς to fall in with the enemy, διαλέγεσθαι τῷ διδασκάλῳ to converse with the teacher, κερᾶσαι τὴν κρήνην οἶνῳ to mingle the spring with wine, — ἀκόλουδος τῇ φύσει consistent with nature, κοινωνία τοῖς ἀγαθοῖς participation with the good, — μάχεσθαι τύχῃ to fight with fortune, ἐρίξειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις to quarrel (dispute, contend) with one another, διαφέρεισθαι τοῖς ποτηροῖς to be at variance with the bad.

a. So with PHRASES : Ἀθηναῖοις διὰ πολέμου λέναι to carry on war with the Athenians, εἰς λόγους (χείρας) ἔρχεσθαι τινι to come to words (blows) with any one.

b. Here belong the ADVERBS ἅμα at the same time, ὁμοῦ together, ἐφεξῆς next in order : ἅμα τῇ ἡμέρᾳ at day-break, τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ the water was drunk along with the mud, τὰ τοῦτοις ἐφεξῆς ἡμῖν λεκτέον we must say what comes next to these things.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives : οἱ ποτηροὶ ἀλλήλοις ὅμοιοι the bad are like one another, οὐ δεῖ ἴσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν the evil must not have equality with the good, ὅπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις they were armed with the same weapons as Cyrus, τοῦτο παραπλησίον ἐστί τῷ Ἀστυνάκτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα this (name) is similar to Astyanax, and these resemble Greek names, ὁ πάππος τε καὶ ὁμώνυμος ἐμὸι my grandfather, and of the same name with me, σύμψηφος ἡμῖν εἰ you are voting with us, τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μμεῖσθαι ἐστί to make one's self like to another is to imitate, ἀνομοίως ἀλλήλοις in a manner unlike one another.

a. In such cases, the form of expression is often abridged (881) : ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the female slaves.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT : ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα let us go with horses the most powerful, and with men, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα the Lacedaemonians attacked the fortification with their land-army and their ships at the same time. This occurs chiefly in military expressions. The intensive αὐτός is often used with this dative : δ' Ἴππίας πεντακοσίων ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις Hippias took 500 horsemen with their arms (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with *ἐν*, *σύν*, *ἐπί*,—less often with *πρός*, *παρά*, *περί*, *ὑπό*:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ to produce knowledge in the soul, *σὺγγνωσθί μοι* forgive me (lit. judge with me, in my favor), *ἐπέκειντο τοῖς πολεμοῖς* they pressed hard upon the enemy, *ὁ ἅλλοις ἐπιτιμῶμεν* that which we bring against others as (ground of) censure, *προσιέναι τῷ δήμῳ* to come before the people, *παρίστασθαι* (παρεῖναι) *τῷ ἀνδρὶ* to stand by (be present with) the man, *περιπίπτειν τοῖς κακοῖς* to (fall about) be involved in evils, *ὑποκειῖσθαι τῷ ἄρχοντι* to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that *BY* which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: *οὐδέις ἔπαινον ἡδοναῖς ἐκτήσατο* no one has gained praise by pleasures, *τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις* we judge of the future by the past, *ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων* they were recognized by the fashion of their arms, *φαρμάκῳ ἀπέθανε* he died by poison, *ζημιουῖσθαι θανάτῳ* to be punished by death, *ἐδέχοντο αὐτοὺς τῇ πόλει* they received them (by) in the city, *βάλλειν τινα λίθοις* to throw at one with stones, *ὁρῶμεν τοῖς ὀφθαλμοῖς* we see with our eyes, Hm. *τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν* may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with *χρᾶσθαι* to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: *τούτων τισὶ φύλαξιν ἐχρήτο* he used some of them as guards.

608. DATIVE OF MANNER: *δρόμῳ ἡλείγοντο* they hastened (by running) on a run, *παντὶ τρόπῳ πειρασόμεθα* we will try (by) in every way, *τύχῃ ἀγαθῇ καταρχέτω* let him begin with good fortune, *πολλῇ κραυγῇ ἐπλάσι* they advance with loud outcry, *ἀτελεῖ τῇ νίκῃ ἀνίστησαν* they retired with their victory incomplete. So *βίᾳ* by force, forcibly, *σιγῇ* silently, *σπουδῇ* hastily, earnestly, *γένει* Ἕλλην a Greek by descent, *φύσει* κακός evil by nature, *Θάψακος ὀνόματι* Tharsacus by name;—and many forms with omitted subject (509 a): *ταύτῃ* (ἐκείνῃ, ᾗ, πῇ) in this (that, which, what) way or manner, *ἰδίᾳ* (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense. Often with the idea of ACCORDING TO: *τῇ ἐμῇ γνώμῃ* according to my judgment, *τούτῳ τῷ λόγῳ* according to this statement, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῇ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν* (προέχειν, λείπεσθαι) *πλήθει* (μεγέθει, χρημασί, φρονήσει) to be distinguished (superior, inferior) in number (size, property, sense), *ισχυεῖν* τῷ σώματι to be strong in body, *ταῖς ψυχαῖς* ἑρρωμενέστεροι firmer in their spirit, *τὸ πρότερον τοῦ λέγειν* ὕστερον *ὅν τῇ τάξει* πρότερον τῇ δυνάμει *ἔστι* action, though after speech in order, in before it in power.

610. DATIVE OF DEGREE OF DIFFERENCE. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another :

τέτταρσι μυαῖς ἕλαττον *less by four minae*, τῇ κεφαλῇ μέζων (*greater by the head*) *a head taller*, πολλαῖς γενεαῖς ὑστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλὰ by much, μικρὰ by far, ὀλίγῳ by little, etc., πολλὰ χεῖρων (also πολλὰ χείρων, 552) *much worse*, τῷ παντὶ κρείττων (*better by all odds*) *infinitely better*, πόσῳ μᾶλλον ἂν μισοῖσθε *how much more would you be hated!* τοσοῦτῳ ἥδιον (ὡς ὅσῳ πλείω κέκτημαι) *I live more pleasantly (by that degree, by which) in proportion as I possess more*: and with the superlative, μικρὰ ἄριστος *best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἦν βίη *it was not possible to get past in a violent manner, or by means of violence*.

611. DATIVE OF CAUSE: πολλαῖς ἁγνοῖα ἐξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδεὶς οὐδὲν περὶ βρᾶσει *on account of poverty no one will do anything*.

a. Many VERBS OF FEELING take a dative of the cause: οὐδὲν ὅτῳ χαίρεις ὡς φίλοις ἀγαδοῖς *you delight in nothing so much as in good friends*, ὁ θεὸς ἔργοις τοῖς δικαίοις ἡδεται *the divinity is pleased with just actions*, ἀχθεσθεὶς τῇ ἀναβολῇ *veered at the delay*, τῷ Ἑκατονύμῳ χαλεπαίνοντες τοῖς ἐρημίοις *angry with Hecatonymus for what he said*, αἰσχύνομαι ταῖς πρότερον ἁμαρτίαις *I am ashamed of the former errors*, ἡγάπων τῇ σωτηρίᾳ *they were contented with their safety*, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present affairs*.

Dative of Place and Time.

612. DATIVE OF PLACE. In poetry, the dative is often used without a preposition, to denote the place IN which something is, or is done :

Ἑλλάδι ναῶν *dwelling in Hellas*, Πυλίοισι ναῶν *dwelling (in) among the Pylians*, τήν τ' οὖρεσι τέκτονες ἄνδρες ἐξέταμον *which builders felled on the mountains*, εὐδὲ μύχῳ κλισίῃς *he was sleeping in the recess of the tent*, τόξ' ὤμοισιν ἔχων *having the bow on his shoulders*, ἀγροῖσι τυγχάνει *he happens (to be) in the country*, ὁδοῖς *on the way*.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῃ *at Melite*, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. DATIVE OF TIME. The dative is used to denote the time IN (at) which something is, or is done.

This applies to words for DAY, NIGHT, MONTH, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῆδε τῇ νυκτὶ *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιόντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*;—also to ἔρα: χειμῶνος ἔρα *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπίοις *at the Olympic games*. To other words, ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (καιρῷ) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (for ἐν τῇ etc.) *at the time of the former assembly*: cf. poet. χειμερίῳ νότῳ *at the time of the wintry south-wind*.

F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as *ἀνευ* *without*, *πλὴν* *except*, *ἐνεκα* *on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except *ὡς*, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: *περί* *round about*, and, with *anastrophe*, *περί* *exceedingly*; *ἐν* *δέ* *and therewith*. Hd. has *ἐνὶ δέ* *and thereupon*, *μετὰ δέ* *and next*, *ἐν δέ* or *ἐν δέ δὴ* *and among the number*; also *πρὸς δέ*, *καὶ πρὸς*, *and besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐν* for *ἐνεσσι* *it is possible*; in Attic poetry, *πᾶσα* for *πᾶσαιμι* *to be present*. Hm. has also *ἐπὶ*, *μέγα*, for *ἐπεσσι*, *μέγεσσι*, etc.: similar is the imperative *ἄνα ὤψ!* (= *ἀνέστηθι*). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 477) or substantives to which they belong: *ἐν δ' αὐτὸς ἐδύσετο νόσση χαλκόν* *and he himself put on the shining brass*, *ἀμφὶ δὲ χεῖραι βμοῖς ἀίσσονται* *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as *μέν*, *δέ*, *γάρ*, *τέ*, *γάρ*, *οὐν*, may be interposed after the preposition; other words, very rarely: *παρὰ γὰρ εἶμαι τοὺς νόμους* *for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to *περί* with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to*, *on*, or *over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object *to* which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in*, *by*, or *with* which an action takes place.

618. The dative is properly used with prepositions, to express *being*, or *remaining*, in a particular situation; for *coming* *to* the situation, the *accusative* is used; for *passing* *from* it, the *genitive*: *μένει παρὰ τῷ βασιλεῖ* *he remains (by the side of) in the presence of the king*, *ἦκει παρ' αὐτῷ* *he is come to his presence*, *οἶχεται παρ' αὐτοῦ* *he is gone from his presence*.

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον* they fell (into, and were) in the river. So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *οὐδὲς εἰς μέσον* (lit. standing into the midst) coming into the midst and standing there, *τοῖς ἐκ Πύλου ληφθεῖσι* to those taken (in, and brought) from Pylus, *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ἔνεια ἔφυγον* those in the market left their goods and fled (from it).

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: *εἰς*, *ὡς*.

II. the Genitive: *ἀντί*, *ἀπό*, *ἐξ*, *πρό*,—also *ἀνευ*, *ἄχρι*, *μέχρι*, *ἐνεκα*, *πλήν* (614).

III. the Dative: *ἐν*, *σύν*.

Prepositions used with two cases, viz.

IV. the Accusative and Genitive: *διά*, *κατά*, *ὑπέρ*.

V. the Accusative and Dative: *ἀνά*.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: *ἀμφί*, *ἐπί*, *μετα*, *παρά*, *περί*, *πρός*, *ὑπό*.

I. Prepositions with the Accusative only.

620. 1. *εἰς* (also *εἰς*) *into, to*; properly *to a position in something* (= Lat. *in* with the acc.), opposed to *ἐξ* *out of*. It is used

a. of PLACE: *Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν* the Sicili passed over from Italy into Sicily, *εἰς δικαστήριον εἰσιέναι* to (enter into) come before a court (of dicasts or jurors), *λόγους ποιεῖσθαι εἰς τὸν δῆμον* to make an address to the people, *εἰς ἄνδρας ἐγγράφειν* to enrol among men (write into the list of men).

b. of TIME: *εἰς νύκτα* (to) till night, *εἰς ἡμᾶς* to our time, *ἐς τί* (to what time) how long? *εἰς ἑνιαυτὸν* (to the end of a year) for a whole year, poet. *ἔτος εἰς ἔτος* from year to year. An action may be thought of as taking place when a certain time is come to; hence *εἰς* is also used for the time WHEN (613): *ἐδόκει γὰρ εἰς τὴν δευτεραίαν ἡγεῖν βασιλέα* for it was thought that on the next day the king would arrive, *εἰς καιρὸν* in good time, *ἐς τέλος* finally.

c. of MEASURE and NUMBER: *εἰς διακοσίους* to the number of 200, about 200, *εἰς τέτταρας* to (the depth of) four men, four deep, *εἰς δύναμιν* to (the extent of one's) power, according to one's power.

d. of AIM or PURPOSE: *χρήσιμον εἰς τὸν πόλεμον* useful (toward) for the war, *εἰς τὸδε ἥκομεν* (to this end) for this are we come.

In COMPOSITION: *into, in, to*.

NOTE. In Attic prose, *εἰς* is the common form: only Thucydides (like Hld.) has *εἰς* almost always. The poets use either form at pleasure.

621. 2. *ὡς* (cf. 614) *to, only with persons*:

Hm. *αἰεὶ τὸν δμοῖον ἔγει* *ὡς τὸν δμοῖον* a god always brings like to like

II. *With the Genitive only.*

622. 1. *ἀντί* (compare Ep. *ἄντα, ἄντην*; also *ἀντικρύ*), as a separate preposition, lost its original meaning *over against, opposite to* (cf. *ἐν-αντί-ος*); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for*:

Hm. *ἀντὶ κασιγνήτου ξεινός* ὃ ἰκέτης τε τέτυκται in place of a brother (equally esteemed and aided) is a stranger and suppliant, *ἀντὶ θνητοῦ σώματος ἄδαν-ατον δόξαν ἀλλάξασθαι* for a mortal body, to gain in exchange immortal glory.

In composition: *against, in opposition, in return.*

623. 2. *ἀπό* (Lat. *ab, a*, Eng. *off*) *from, off from, away from*; properly *from* a position *on* something:

a. of PLACE: Hm. *ἀπ' ἵππων ἄλτο χαμᾶζε* from the (horses) car he sprang to the ground, *ἀπ' ἵππου μάχεσθαι* to fight (from a horse) on horseback.

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) since that day.

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης* independent (from) in consequence of the peace, *ἀπὸ συνθήματος ἦκει* he is come by agreement.

PHRASES: *ἀπὸ σκοποῦ* away from the mark, without aim, *ἀπὸ ταυτομάτου* (from self-moved action) without occasion, of itself, *ἀπὸ στόματος λέγειν* to speak (from mouth, not from a thinking mind) by rote, *οἱ ἀπὸ σκηνῆς* (those who act from the stage) the players.

In composition: *from, away.*

624. 3. *ἐξ* (before consonants *ἐκ*: Lat. *ex, e*) *from, out of*; properly *from* a position *in* something (627):

a. of PLACE: *ἐκ Σπάρτης φεύγει* he is banished from Sparta.

b. of TIME: *ἐκ παιδων* (from children, Lat. a pueris) since childhood. Hence of immediate succession: *λόγον ἐκ λόγου λέγειν* to make one speech after another, Hm. *κακὸν ἐκ κακοῦ* evil after evil.

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγενετο* he came of a worthy father. Hence with passive verbs (instead of *ὅπό* with the gen.): *τιμᾶσθαι ἐκ τινος* to be honored by some one: the agent is then viewed as the source of the action; this construction is rare in Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) according to the present circumstances, *ἐκ τῶν ὁμολογουμένων ἐμοὶ τε καὶ σοὶ* according to the truths admitted both by me and by thee.

PHRASES: *ἐκ δεξιᾶς* on the right hand, *ἐξ ἴσου* (from equal ground) on an equality, *δῆσαι (κρεμῶσαι) τι ἐκ τινος* to bind (hang) one thing on another.

In composition: *out of, from, away.*

625. 4. *πρό* (Lat. *pro*) *before*:

a. of PLACE: *πρὸ θυρῶν* before the door.

b. of TIME: *πρὸ τῆς μάχης* before the battle.

c. of PREFERENCE: *πρὸ τούτων τεθνᾶναι μᾶλλον ἢ εἶναι* before these things he would rather choose death.

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παίδων μάχεσθαι* to fight for one's children (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιεῖσθαι* (to esteem in preference to much) to consider as valuable, important, Hm. *πρὸ ὁδοῦ* further on the way.

In composition: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. *ἀνευ* (poetic *ἀτερ*) *without*, Lat. *sine*.
6. *πλὴν* *except*; often used as a conjunction, see Rem. r.
7. *ἄχρι*, *μέχρι*, *until*; often used as conjunctions (877, 8).
8. *ἔνεκα* (also *ἐνεκεν*, *εἵνεκα*, poet. *οὔνεκα*) has two meanings:
 - a. *on account of, for the sake of* (with gen. of the motive, Lat. *causā*): τῆς ὑγίειας ἔνεκα χρῶμεθα τῷ ἰατρῷ *for the sake of health, we employ the physician* (cf. *διὰ* with acc., 630 b).
 - b. *as regards*: ἀσφαλῶς ἔζη, ἔνεκά γε τῶν σκεφαντῶν *he lived in safety, so far as the sycophants were concerned* (without danger from them).

REM. r. The adverbs *μεταξύ* *between*, *δίχα* and *χωρὶς* *apart* (from), are often used as improper prepositions.—On the other hand, *πλὴν* *except* is often used without a genitive, as a conjunction: poet. οὐκ ἄρ' Ἀχαιοὶς ἄνδρες ἐστὶ πλὴν ὁδὸς (with the same meaning as *πλὴν τοῦδε*) *have the Achaeans no men but this one!*

III. *With the Dative only.*

627. 1. *ἐν* (Hm. *ἐνί*, *ἐν*) *in*, = Lat. *in* with the ablative:

a. of PLACE: *ἐν Σπάρτῃ* *in Sparta*:—with a word implying number, it has the sense of *among*: *ἐν τούτοις* *among these*, *ἐν δήμῳ* *λέγειν* *to speak (among) before the people*.

b. of TIME: *ἐν τούτῳ τῷ ἔτει* *in this year*.

c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle*, *ἐν παρασκευῇ εἶναι* *to be in* (a course or state of) *preparation*.

PHRASES: *ἐν ὅπλοις εἶναι* *to be (in) under arms*, *ἐν αἰτίᾳ ἔχειν τινα* (to hold one in blame) *to blame one*, *ἐν ὀργῇ ἔχειν τινα* *to be angry with one*, *πειράσσομαι ἐν καιρῷ σοι εἶναι* *I will try to be (in good time) useful to you*, *ἐν προσδθήκης μέρει* *in the (part) character of an addition, as an addition*:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρώτοις ἦλθε* *he came first of all* (i. e. *ἐν τοῖς ἐλθοῦσι* *among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χειρὶ τιθέναι* *to put in one's hands*), see 618 a.

In COMPOSITION: *in*, *on*.

NOTE. Rare poetic forms are *εἰν*, *εἰνί*.

628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. *in company with*, in connection with (cf. *μετά* with the gen., 644):

ἐκπαίδευστο σύν τῷ ἀδελφῷ *he was educated with his brother*, *σύν Ἀπόλλωνι ἐνίκησε* *he gained the victory with (the help of) Apollo*, *σύν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).

In COMPOSITION: *with*, *together*.

IV. *With the Accusative and Genitive.*

629. 1. *διὰ* *through* (connected with *δύο* *two*, *δί-χα* *in two, apart*, Lat. *di-*, *dis-*, *asunder*: prop. through the space which separates two objects).

διὰ with the GENITIVE:

a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος* *through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντός τοῦ βίου *through his whole life* to be without resource.

c. of MEANS: διὰ τῶν ὀφθαλμῶν ὁρῶμεν *we see (through) by means of the eyes*, δι' ἑρμηνέως λέγειν *to speak by an interpreter*.

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου ἵναί to proceed (in the way of war) in a hostile manner toward them, διὰ φόβου γίγνεσθαι to come to be in a state of alarm.

PHRASES: διὰ στόματος ἔχειν to have in one's mouth (passing through the mouth), διὰ χειρῶν ἔχειν to have in hand, διὰ ταχείων (by quick ways) quickly, διὰ τέλους completely.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ after a long interval, Μεσσήνην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίσειν they are about to occupy Messene after (an exile of) 400 years, διὰ πολλῶν ἡμερῶν ὁδοῦ at a distance of many days' journey, διὰ δέκα ἐπάλξεων πύργου ἦσαν at intervals of ten battlements, there were towers.

630. διὰ with the ACCUSATIVE:

a. through, during, mostly poetic: Ἡμ. διὰ δώματα *through the halls*; διὰ νύκτα *during the night*.

b. regularly, on account of (with accus. of the efficient cause, cf. ἔνεκα, 626 a): διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ on account of the sickness, we employ the physician.

PHRASES: αὐτὸς δι' ἑαυτὸν by and for himself, διὰ τί why, wherefore?

IN COMPOSITION: through, also apart (Lat. *di-*, *dis-*): διαφέρω = differo.

631. 2. κατὰ (cf. adv. κάτω below) originally down (opposed to ἀνά).

κατὰ with the GENITIVE:

a. down from: Ἡμ. βῆ δὲ κατ' Οὐλύμπου κατήνων he went down from the heights of Olympus, τὰ κατὰ γῆς that which is (down from) under ground.

b. down towards, down upon: Ἡμ. κατ' ὀφθαλμῶν ἐχέχνητο ἄχλυσ a mist settled down upon his eyes, φέρε κατὰ χειρὸς ὕδωρ bring water (to pour) on the hands. Hence towards: ἔπαινος κατὰ τινος praise (directed) towards one; but usually in a hostile sense, against: ψεύδεσθαι (κατὰ λέγειν, μαρτυρας παρέχεσθαι) κατὰ τινος to lie (speak evil, produce witnesses) against one.

PHRASES: πόλιν κατ' ἑκπας εἰλεῖν to take a city completely (from its highest point down), κατὰ νότου in the rear (of an army).

632. κατὰ with the ACCUSATIVE, down along; passing over, through, or into; pertaining to, according to:

a. of PLACE: κατὰ ῥοὴν down stream, κατὰ γῆν καὶ θάλασσαν (over) by land and by sea, Ἡμ. Ζεὺς ἔβη κατὰ δαῖτα Zeus came down to the feast.

b. of TIME: κατ' ἐκείνον τὸν χρόνον at that time, κατὰ τὴν εἰρήνην during the peace, οἱ κατ' ἡμᾶς our contemporaries.

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) in this manner, κατὰ πάντα in all respects, κατὰ δύναμιν according to ability, κατὰ τοὺς νόμους according to the laws, κατ' ἐμὲ as regards me, κατὰ Πίνδαρον, ἄριστον ὕδωρ according to Pindar, water is best (of all things).

d. in DISTRIBUTIVE expressions: Ἡμ. κατὰ φύλα according to clans, each clan by itself, κατὰ τρεῖς by threes, three by three, κατὰ ἡμέραν day by day, daily.

IN COMPOSITION: down, against. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπέρ (Ἡμ. also ὑπερ) over = Lat. *super*.

ὑπέρ with the GENITIVE:

a. of PLACE: *ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται* the sun journeys above us.
 b. in derived sense, *for, in behalf of*: *μάχεσθαι ὑπὲρ τινος* to fight for one (orig. over him, standing over to defend), *ὁ ὑπὲρ τῆς πατρίδος κινδυνεύει* the (peril) struggle for the fatherland;—also in place of: *ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι* I will answer in thy stead;—and on account of: *ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω* I congratulate you on account of your freedom.—*ὑπὲρ* in the sense of *περὶ* concerning is rarely found before Demosthenes: *τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν* to have such an opinion concerning the war.

634. *ὑπὲρ* with the ACCUSATIVE, *over, beyond*, of place and measure: *Ἡμ. ὑπὲρ οὐδὲν ἰβήσαιο* he passed over the threshold, *ὑπὲρ δύναμιν* beyond one's ability. In COMPOSITION: *over, beyond, exceedingly, in behalf of*.

V. With the Accusative and Dative.

635. *ἀνά* (cf. adv. *ἀνω* above) originally *up* (opposed to *κατά*).

ἀνά with the DATIVE, only in Epic and lyric poetry, *up on*: *ἀνά Γαργάρα* ἔκρη on the summit of Gargarus, *χρυσέῃ ἀνὰ σκήπτρῳ* upon a golden sceptre.

636. *ἀνά* with the ACCUSATIVE, *up along*; passing over, through, or unto (cf. *κατά* with acc., 632):

a. of PLACE: *ἀνὰ ῥοῦν* up stream, *ἀνὰ πᾶσαν τὴν γῆν* over the whole land, *Ἡμ. ἀνὰ στρατόν* through the camp.

b. of TIME: *ἀνὰ πᾶσαν τὴν ἡμέραν* (over) through the entire day.

c. in DISTRIBUTIVE expressions: *ἀνὰ τέτταρας* by fours.

PHRASES: *ἀνὰ κράτος* (up to his power) with all his might, *ἀνὰ λόγον* (up to) according to proportion, *ἀνὰ στόμα ἔχειν* to have in one's mouth, to talk about (cf. *ῥῆδ*, 629).

In COMPOSITION: *up, back, again*.

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. *ἀμφί* (Lat. *amb-*) connected with *ἀμφω* both: properly *on both sides of*; hence *about* (cf. *περί*, 649).

ἀμφί with the DATIVE, only Ionic and poetic, *about, and hence concerning, on account of*: *Ἡμ. ἰδρώσει τελαμών ἀμφὶ στήθεσσι* the shield-strap will sweat about his breast, *Ἡδ. ἀμφὶ ἀπόδῃ τῇ ἐμῇ πείσεται* τοι concerning my departure, I will obey you, poet. *ἀμφὶ φόβῳ* on account of fear.

638. *ἀμφί* with the GENITIVE, *about, concerning*: *Ἡδ. ἀμφὶ ταύτης τῆς πόλιος* (about) in the neighborhood of this city, *διαφέρεσθαι ἀμφὶ τινος* to quarrel about something.

639. *ἀμφί* with the ACCUSATIVE, *about*, of place, time, measure, occupation: *ἔμφι τὰ ὅρια* (about) close to the boundaries, *ἀμφὶ τοῦτον τὸν χρόνον* about this time, *ἀμφὶ τὰ ἑξήκοντα* about sixty (Lat. circiter sexaginta), *ἀμφὶ δειπνὸν ποιεῖς* to be busy about the supper.

PHRASES: *οἱ ἀμφὶ τινα* a person with those about him, his friends, followers, soldiers, etc.; hence even *οἱ ἀμφὶ Πλάτωνα* Plato, as head of a philosophic school.

In COMPOSITION: *about, on both sides*.

640. 2. ἐπὶ *on, upon.*

ἐπὶ with the DATIVE:

a. of PLACE: Hm. ἐπὶ χθονὶ σίτον ἔδορτες *eating bread upon the earth, ἐπ' τῇ θαλάσῃ οἰκεῖν to live (close upon) by the sea.*b. of TIME: ἐπὶ τούτοις *after these things, thereupon.*c. in OTHER RELATIONS: ἐπὶ τοῖς πρῶταις εἶναι *to be (over) at the head of affairs, ἐπὶ τοῖς πολεμοῖς εἶναι to be (dependent upon) in the power of the enemy, ἐπὶ τινι χαλεπῷ to rejoice (on the ground of) on account of something;—especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τούτῳ ἔμαθες in order to an education hast thou learned this;—and the CONDITION, on which an action depends: ἐπὶ τόκοις δαπέζειν to lend on interest, ἐπὶ τούτῳ on this condition.*

641. ἐπὶ with the GENITIVE:

a. of SPACE:—to denote the place *where*: Κύρος προῦφαινετο ἐφ' ἄρματος *Cyrus appeared upon a chariot, ἐπὶ τοῦ εὐωνόμου (sc. κέρως) on the left (wing), ἐπὶ μαρτύρων in the presence of witnesses;—or the place whither: ἐπὶ Σάμῳ πλεῖν to sail (upon) toward Samos.*b. of TIME: ἐπὶ Κροίσου ἔρχοντο *while Croesus reigned, ἐφ' ἡμῶν in our time, ἐπὶ κινδύνου in time of danger.*c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν *to remain in the office, λέγειν ἐπὶ τινος to speak (upon) with reference to some one, ἐφ' αὐτοῦ οἰκεῖν to live by himself (apart from others), ἐπ' ὀλίγων τεταγμένοι drawn up with little depth (few men in depth).*642. ἐπὶ with the ACCUSATIVE, *to (a position) upon, unto*: ἀναβαίνειν ἐφ' ἵππον *to mount on horseback, ἐπὶ δεξιᾷ toward the right.*PHRASES: ἐπὶ πολὺ *to a great distance, ὡς ἐπὶ τὸ πολὺ for the most part, τὸ ἐπ' ἐμὲ so far as I am concerned.*In COMPOSITION: *upon, over, after, toward, unto.* Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.643. 3. μετὰ (akin to μέσος *medius*) *a-mid, among.*μετὰ with the DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα ὃς θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men.*644. μετὰ with the GENITIVE, *with*, implying participation (cf. σύν, 628): μετὰ τῶν συμμάχων κινδυνεῖν *to meet the dangers of battle (in common) with the allies, μετὰ δακρύων with (amid) tears, γῆρας μετὰ πηλίας old age along with poverty.*

645. μετὰ with the ACCUSATIVE:

a. *to (a position) among or along with*, poetic: Hm. ὡν μετὰ ἔδνος ἑταίρων *going among the multitude of his friends, Hm. ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει he went with his spear after (in pursuit of) Automedon.*b. *after* (so as to be with something, and obtain or secure it), poetic: Hm. βῆναι μετὰ πατρὸς ἀκοήν *to go after (in quest of) tidings of a father, Hm. πόλεμον μετὰ δωρήσσαντο they were arming for war.*c. *after*, in TIME OF ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον *after the Peloponnesian war, μετὰ θεοῦς ψυχὴ δειδωτῶν (after) next to the gods, the soul is (a thing) most divine.*PHRASES: μετὰ χειρὸς ἔχειν *to have in hand (prop. to take between the hands and hold there), μεθ' ἡμέραν by day (after day comes, begins).*

IN COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

646. 4. παρά (Hm. also πάρ, παρὰ) *alongside of*, *by*, *near*.

παρά with the DATIVE: Hm. παρὰ νηυσὶ κορυβαί μινύζειν *to remain by* (the side of) *the curved ships*, καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ *with me too* (as it were, *at my side*) *is some experience*.

647. παρά with the GENITIVE, *from beside*, *from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. ἀπονοστεῖν παρὰ νηῶν *to return from the ships* (from a position by or near them), λαμβάνειν (μανθάνειν, ἀκούειν) παρὰ τινος *to take* (learn, hear) *from some one*. Very rarely, and only in poetry, without the meaning "from": ναιετάων παρ' Ἰσμήνου βεῖδρων *dwelling by the currents of Ismenus*.

648. παρά with the ACCUSATIVE, *to* (a position) *beside*, *unto*; also *along by*:

a. of PLACE: Hm. τὰ δ' ἄνδρες ἴτην παρὰ νῆας *but they two went again to the ships* (to be by or near them), Hm. βῆ δ' ἀχέων παρὰ θίνα θαλάσσης *he went sorrowing along the sea-shore*.

b. of TIME: παρ' ὅλον τὸν βίον *(along by) during his whole life*.

c. of COMPARISON: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι *we must put the actions beside each other, compare them*, μείζον τι παρὰ τοῦτο *somewhat larger in comparison with this*.

d. of CAUSE: παρὰ τὴν ἡμετέραν ἐμέλειαν Φίλιππος ἀβέται *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION or OPPOSITION: ἔχομεν τι παρὰ ταῦτα ἄλλο λέγειν *beside this we have another thing to say*, παρὰ τὸν νόμον *contrary to the law* (prop. passing by or beyond it, transgressing it) *the opposite of* κατὰ with acc. (632 c).

PHRASES: παρὰ μικρόν *by little, within a little*, παρὰ μικρόν ἦλθον ἀποθανεῖν *I came near dying*, παρὰ πολλὸν νικᾶν *to be* (victorious by much) *completely victorious*, παρ' οὐδὲν ποιεῖσθαι *to esteem as naught*.

IN COMPOSITION: *beside*, *along by* or *past*, *aside*, *amiss*.

649. 5. περί *around* (on all sides, cf. ἀμφί 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. ἔδυνε περί στήδεσσι χιτῶνα *he put the mail-coat around his breast*, Hm. περί κῆρι (about the heart) *at heart, heartily*.

b. of CAUSE: Hm. περί οἷσι μαχεύμενος κτεάτεσσι *fighting* (about) *in defence of his possessions*, εἰδῶν περί τῇ χώρῃ *they became alarmed for the place*.

650. περί with the GENITIVE:

a. chiefly in derived sense, *about*, *concerning* (Lat. *de*): βουλευόνται περί τοῦ πολέμου *they are taking counsel about the war*, τίνα δόξαν ἔχεις περί τούτων *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing, more than*: περί πάντων ἔμμεναι ἄλλων *to be superior to all others*. Hence, in prose, such phrases as περί πολλοῦ ποιεῖσθαι *to consider as* (more than much) *very important, desirable*, περί οὐδενὸς ἡγεῖσθαι *to esteem* (just above nothing) *very low, think little of*.

651. περί with the ACCUSATIVE, nearly the same as ἀμφί (639): περί Αἴγυπτον *about Egypt, in the region of Egypt*; and in derived sense, περί φιλοσοφίας *πυυόζειν* *to be busily engaged about philosophy*.

IN COMPOSITION: *around*, (remaining) *over*, *surpassing* (with adjectives = Lat. *per* in *per magnus*).

For Hm. περί as adverb *accedingly*, see 615.

652. 6. *πρός* (Hm. also *πρωτί, ποτί*) *at or by* the front of, cf. *παρά*, 646), akin to *πρό*.

πρός with the DATIVE:

a. *at*: *ὁ Κύρος ἦν πρὸς Βαβυλῶνι* *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. *ποτὶ δὲ σκῆπτρον βάλε γαῖρ* *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: *τὸν νοῦν προσέχετε* *πρὸς τούτῳ* *apply your mind to this*.

b. *in addition to*: *πρὸς ταῦτοις* *in addition to these things, furthermore*, *πρὸς τοῖς ἄλλοις* *beside all the rest*.

653. *πρός* with the GENITIVE:

a. *in front of, looking towards*: *πρὸς Θράκης κείσθαι* *to be situated over against Thrace*, *τὸ πρὸς ἑσπέρας τείχος* *the westward wall*, cf. *πρὸς* with acc.;—similarly in *swearing*: *πρὸς θεῶν* *before the gods, by the gods*. So *πρὸς πατρός* (*μητρός*) *on the father's (mother's) side*, *πρὸς Πρωταγόρου εἶναι* *to be on the side of Protagoras*, *πρὸς τινος λέγειν* *to speak on one's side, in one's favor*, Hm. *πρὸς γὰρ Διὸς εἰσι ξένοι* *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural* or *appropriate* on the part of some one: *πρὸς λατροῦ ἐστί* *it is the way of a physician*, *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* *it was not according to the character of Cyrus*.

b. *from* (prop. from before, cf. *παρά*, 647): *ἕλβος πρὸς θεῶν* *prosperity from the gods*;—sometimes used with passive verbs (instead of *ὑπὸ*, 656 b): *πρὸς τινος φιλεῖσθαι* *to be loved by some one* (cf. *ἐκ*, 624 c).

654. *πρός* with the ACCUSATIVE:

a. *to* (prop. to the front of): *ἔρχονται πρὸς ἡμᾶς πρέσβεις* *embassadors come to us*, *πρὸς τὸν δῆμον ἀγορεύειν* *to speak to (before) the people*.

b. *towards*: *πρὸς βορρᾶν* *towards the north*;—especially of DISPOSITION or RELATION TOWARD some one: *πιστῶς διακείσθαι πρὸς τινα* *to be faithfully disposed towards one*, *πρὸς βασιλέα σπονδὰς ποιείσθαι* *to make a truce with the king*, *δικάζεσθαι πρὸς τινα* *to carry on a law-suit against one*.

c. *with a view to, in reference to*: *πρὸς τὸ ἐαντὶ συμφέρον* *in order to his own advantage*, *πρὸς τί με ταῦτ' ἐρωτᾷς* *(to what end) for what do you ask me this?* *πρὸς ταῦτα* *(in view of these things) therefore*, *διαφέρειν πρὸς ἀρετὴν* *to differ in respect to virtue*, *τὰ πρὸς τὸν πόλεμον* *the things pertaining to the war*, *πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν* *to judge of happiness (by reference to) according to money*.

PHRASES: *πρὸς ἡδονήν, χάριν* *with a view to please, gratify* (one's self or another), *πρὸς βίαν* *by (resort to) force, forcibly*, *πρὸς ὀργήν* *in anger, angrily*, *οὐδὲν πρὸς ἐμέ* *it is nothing to me*.

In COMPOSITION: *to, towards, in addition*.

655. 7. *ὑπὸ* (Hm. also *ὑπαί*) *under* = Lat. *sub*.

ὑπὸ with the DATIVE: *ὑπὸ τῷ ὀβρανῷ* *under the heavens*, *ὑπὸ τῷ ὄρει* *at the foot of the mountain*, *ὑπ' Ἀθηναίοις εἶναι* *to be under (the power of) the Athenians*, poetic in Hm. *χερσὶν ὑφ' ἡμετέρῃσιν ἄλουσα* (*Troy*) *conquered (under) by our hands*.

656. *ὑπὸ* with the GENITIVE:

a. OF PLACE: *ὑπὸ γῆς* *under the earth*;—hence in some expressions of DEPENDENCE: *ὑπ' αὐλητῶν χορεύειν* *to dance under (the lead of) flute-players*. But much oftener, under the working of a cause or agent: hence

b. OF AGENCY, with PASSIVE VERBS or those of passive meaning: *τιμᾶσθαι* *ὑπὸ τῶν πολιτῶν* *to be honored by the citizens*, *ἡ πόλις ἔδωκε ὑπὸ τῶν Ἑλλήνων* *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. of CAUSE: ὑπὸ γήραος ἀσθενής ἦν he was weak by reason of old age.

657. ὑπὸ with the ACCUSATIVE:

a. of PLACE, prop. to (a position) under: Ἦμ. ὑπὸ πόντον ἐδύετο κυμαίνοντα he dived under the surging sea; used also in expressions denoting rest (618 a): ὑπὸ τῷ ὄρεσιν ἤλθοντο they were passing the night at the foot of the mountain. Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' αὐτοῦ ποιεῖσθαι to bring cities and nations under their power.

b. of TIME (under a time either impending or in progress): ὑπὸ νύκτα just before night (Lat. sub noctem); ὑπὸ τὴν νύκτα during the night.

In COMPOSITION: under, secretly, slightly, gradually. It is sometimes used where the idea under is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511-23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα μικρὰ δὴ ἐξ ἱκανῆς ἔσται the territory, from being sufficient, will become small (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with ὥς or ὥστε: ὀλίγοι ἐσμὲν ὥς ἐγκρατεῖς εἶναι αὐτῶν we are too few to have possession of them.

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by ἢ than (see 585-6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινὶ κινδύνῳ ᾖσι, πολλὰ χεῖρον αὐτῶν λέγουσι whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do. Compare βέλτιστος αὐτοῦ (best of himself, better than in any other state) in his best estate (559 a).

b. ἢ is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείονες ἢ βελτίους generals more numerous than good, συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly.

c. ἢ is used after the comparative, when the quality is represented as disproportioned to something: thus ἢ κατὰ with the acc., ἢ or ἢ ὥς or ἢ ὥστε with the infin.: νομοθέτης βελτίων ἢ κατ' ἀνθρώπον a lawgiver better (than according to man) than consists with man's nature, μείζω ἢ κατὰ δάκρυα πεπόνθασιν they

have suffered things too great for tears, βελτίους ἢ ὑπὸ δώρων παρατρέπεσθαι too good to be seduced by gifts, ἐλάττω δύναμιν ἔχει ἢ ὥστε τοὺς φίλους ὠφελεῖν he has too little power to serve his friends.

d. *ἡ* is sometimes irregularly omitted, when πλέον (πλεῖν) *more* or ἔλαττον (μείον) *less* is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίου they kill not less (than) 500 of the men. The same adverbs, with or without *ἡ*, may be used for any case or number of the adjective: thus in the last example, μείον = μέλονας; ἀπέθανον οὐκ ἔλαττον (= ἐλάττονας) τῶν εἰκοσὶ there fell not less than 20, ἐν πλείον (= πλέοσιν) ἡ διακοσίοις ἔτεσι in more than 200 years.

661. Instead of the genitive or the particle *ἡ*, other forms are sometimes used with the comparative:

αἰρετώτερός ἐστι δ καλὸς θάνατος ἀντὶ τοῦ αἰσχροῦ βίου a noble death is more to be desired than (lit. instead of) a shameful life, μὴδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου consider nothing as of more account than (lit. before) justice, χειμῶν μείζων παρὰ τὴν καθέστηκύναν θρῶν a cold more severe than (lit. in comparison with) the ordinary season, πρὸς ἅπαντας τοὺς ἄλλους οἱ Συρακούσιοι πλείω ἐπορίσαντο the Syracusans provided more than (lit. in relation to) all the rest, δ πόλεμος οὐχ ὅπλων τὸ πλεόν ἀλλὰ δαπάνης war is not a thing of arms so much as of expense (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἰρετώτερον τὸ αὐταρκτέτερον the more independent position is more desirable (than another less independent), μή τι νεώτερον ἀπαγγέλλεις do you report anything newer (than we know already)? ἡμεινὸν ἐστὶ ὑπὸ θεοῦ καὶ φρονίμου ἔρχεσθαι it is better to be governed by a divine and intelligent being.—Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL OR PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERY: οἱ σοφώτεροι the wiser, men of superior wisdom, εἰ καὶ γελοιώτερον εἰπεῖν though it is rather a funny thing to say.

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: ἀνὴρ σοφώτατος a very wise man.

664. Strengthened Forms. The superlative is strengthened by various additions, especially by a prefixed ὥς or ὅτι, less often ἥ (in poetry also ὅπως):

ὥς ἐλαχίστων δεῖσθαι to have the very smallest wants, ὅτι μάλιστα as much as possible, ὅτι ἐν βραχυτάτῳ in the shortest possible space, ἢ ῥᾶστα in the easiest manner. Sometimes ὥς and ὅτι are used together: ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι that I should become as good as may be. The adj. pron. οἷος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὕντα I see that our affairs are not in the very best condition, ὕψος πάγου οἷον θεινοτάτου there being a frost of extreme severity.

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): οὐτως δεῖναι, ὡς ἐλάχιστά ἐστι *to want (things) in that way, in which they (the things wanted) are least, ἐν τούτῳ δὲ τι βραχυτάτον ἐστι in that space which is shortest, ἐπεὶ ὡς τοῦτο δὲ τι βέλτιστόν ἐστι γενέσθαι that I should become as that which is best, πάγου τοιούτου ὅλος δευότατός ἐστι a frost of that sort which is most severe.*

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with δτι): διεγρήσμαι ὡς ἂν δύναμαι διὰ βραχυτάτων *I will state in the briefest terms I am able, οἱ Λακεδαιμόνιοι σίτην ἥ ἀνυστὴν μετριωτάτην τρέφουσι the Lacedaemonians support life with an amount of bread as moderate as possible, ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο he led as large an army as he could.*

665. a. The superlative is also strengthened by δὴ annexed: μέγιστος δὴ *the very greatest.* For ἐν τοῖς with superl., see 627.—A negative form of expression may be used with emphasis: οὐκ ἐλάχιστος *not least = very great* (an example of *littites*).—The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἄνθρωπος *δυνάμενος ὠφελεῖν being able to render most aid* (as one man, i. e.) *beyond any other one man.*

b. Sometimes μάλιστα is added to the superlative: διὰ τοὺς νόμους μάλιστα μέγιστοί ἐστε *through the laws ye are most of all greatest.* So μᾶλλον is sometimes found with the comparative: ἀσχυρηνρότερος μᾶλλον τοῦ δεινότερος *bashful more than he ought to be.*

666. The PARTICIPLES never form a comparative and superlative, but take μᾶλλον, μάλιστα instead. This is the case also with many verbals in τός, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὕψει αὐτῶν *thou also wilt see him* (thou as well as others). Yet they have little emphasis in some phrases, such as ὡς ἐγὼ ἀκούω (*πυνθάνομαι, οἶμαι*) *as I hear* (*learn, think*).

668. The pronoun οὗ, οὗ, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, αὐτός is used as a *personal* pronoun: this also, when it stands in the nom., is emphatic: εἶδον αὐτὴν *I saw her*, αὐτὸς ἔφη (*ipse dixit*) *he himself* (the master) *said it.*

669. INTENSIVE PRONOUN. a. Αὐτός, in agreement with a substantive, is intensive or emphatic (= Lat. *ipse*): ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος *the man himself* (538 b).

So with various shades of meaning: ἐπιστήμη αὐτῇ *knowledge in itself* (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτὴ διδασκει *agriculture itself also* (as well as other pursuits) *affords much instruction*; ἡγούμαι τὴν ἡμετέραν πόλιν αὐτὴν πολλὸν κρείσσω εἶναι *I believe our city by itself* (alone) *to be much superior in strength*; αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται *the soldiers being angry of themselves*.

(aside from the influence of others); ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἄνδρες *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL NUMERALS: ἐστρατήγει Νικίας τρίτος αὐτὸς Νicias was general with two associates (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασίδης τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσ.) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves*, πλευστόν (sc. ὑμῖν) ἐς τὰς τριήρεις αὐτοῖς ἐμβᾶσι (you) must sail, *having yourselves gone on board of the triremes, οὐχ ὁδόντε ἀμελῇ αὐτὸν ὄντα* (sc. τινι) ἄλλους ποιεῖν ἐπιμελεῖς *it is impossible (for one) who is careless himself to make others careful*.

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them, οὐδ' ἐμὲ εὗρισκον, κενोटάφιον αὐτοῖς ἐποίησαν such as they did not find, they made a cenotaph for them*.

For δ αὐτὸς the same, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἀρσता βουλευέσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves*.

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ πλοῖα, ὅσα πρὸς τῇ αὐτῶν (γῇ) ἦν, ἀνέλαυντο *they took up the wrecks, as many as were close to their own (land), δ τύραννος νομίζει τοὺς πολίτας ὑπηρετῶν αὐτῷ the tyrant thinks that the citizens are servants to him (lit. to himself), τούτων ἦρε Κύρος οὐχ αὐτῷ δημοκράτων ὄντα Cyrus became ruler of these, though they were not of the same tongue with him*.

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸ σου αὐτὸς σε διδάξω *from yourself I will instruct you*, ζηλοῦτε τοὺς μηδὲν κακὸν σφισιν αὐτοῖς συνειδότας *emulate those who are conscious (with themselves) in their own minds of no evil, τὸν κομμάρχην ἔρχετο Ξενοφῶν ἔγων πρὸς τοὺς αὐτοῦ οἰκέτας Xenophon went conducting the governor of the village to his own people (the governor's, not Xenophon's)*.

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαράσκευος εἶναι *I (seem to myself to be) think that I am not without preparation*;—especially for the indirect reflexives: οὐχ ἔξεω δ' τι χρῆσεσθε αὐτῷ νομίζει *he thinks that you will not know what to do with him*.

a. The personal pronouns of the third person (οὗ, οὗ, etc.) are in Attic always used as indirect reflexives; but οὗ and ἑ are rare in Attic prose, and of is seldom emphatic: ἐγκλήματα ἐποιούντο, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they were bringing charges, that they might have the greatest pos-*

sible color for making war, λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύν ἐπὶ σοφίας Apollo is said to have flayed Marsyas, when contending with him (Apollo) in respect to skill.

b. In Hm., οὗ, οἱ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ῆς, etc.): αὐτόματος δέ οἱ ἦλθε Μενέλαος but Menelaus of his own accord came to him;—yet they are often reflexive: γαστήρ ἐκέλευσε ἐο μνήσασθαι ἀνάγκη the stomach requires one perforce to think of it.

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνέρεσθαι ἑαυτούς we must question ourselves. —In Hm., the possessive pronoun ὅς (έός) has a similar use: οὐ γὰρ ἔγωγε ἤς (for ἐμῆς) γαίης δύναμαι γλυκερότερον ἄλλο ἰδέσθαι for I can look on nothing sweeter than (mine) own land.

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἑμὶν αὐτοῖς we were conversing (with ourselves) with one another.

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are emphatic only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς καθήσχυε καὶ ἐμὲ αὐτόν he insulted my children and me myself, poet. αὐτῷ ταῦτά σοι δίδωμι to thee thyself do I give these things. Instead of ἑ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα they take the man himself and his wife. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἑ αὐτόν, οἱ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτὸν ἀπέκτεινε he (himself) killed himself, τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself. The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ some things the soul surveys by itself; but not, usually, by the article: καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he has overthrown his own dominion.

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ υἱός or ὁ υἱός σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ῆς his, her, its (instead of ὅς); and αὐτῶν their (instead of σφέτερος).—σφέτερος in Attic prose is always reflexive: ὅς or ἐός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 523 b): ἡ δμετέρα τῶν σοφιστῶν τέχνη ἐπιδέδωκε the art of you the sophists has advanced, poet. τὰμὰ δυστήνου κακὰ the ills of me, unhappy one, Hm. δμετέρος δ' εἰ μὲν θυμὸς νευμεσίζεται αὐτῶν if your (own) mind is offended.

676. The possessive pronouns often have a reflexive use:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property*: as to *σφέτερος*, see 675 a. In this use, *ἡμέτερος*, *ὁμέτερος* commonly take *αὐτῶν* (675 b): *ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν* *our own actions we do not speak*; for *σφέτερος αὐτῶν*, the genitive *ἐαυτῶν* is frequent: *τὰ σφέτερα αὐτῶν* (or *τὰ ἐαυτῶν*) *ἐδ ῥιθιδεῖν* *to manage well their own affairs*. The forms *ἐμὸς αὐτοῦ* (-ῆς) *σὸς αὐτοῦ* (-ῆς) are poetic: the genitives *ἐμαυτοῦ* (-ῆς), *σεαυτοῦ* (-ῆς) are used in stead; and in the third person, *ἐαυτοῦ* (-ῆς).

677. A possessive pronoun is sometimes equivalent to an *objective* genitive: *εὖνοια ἢ ἐμὴ* *good-will to me* (not my good-will to another); so *σὴν χάριν* (as a favor to thee) *for thy sake*.

678. DEMONSTRATIVE PRONOUNS. The ordinary demonstrative is *οὗτος* *this*, *that*. *Ὀδε* *this* (here) is used of something *near* or *present*; *ἐκεῖνος* *that* (yonder), of something *remote*.

a. These pronouns, and especially *ὅδε*, are sometimes used almost as adverbs of place:

αἴτιος Χαιρεφῶν ὅδε *Chairephon here is to blame for it*, poet. *ὁρῶ τήνδ' ἐκ δόμων* *στείχουσιν Ἰοκάστην* *I see Jocaste coming hither from the house*, *ἰππεῖς οὗτοι πολέμιοι φαίνονται* *there are seen horsemen of the enemy* ("those horsemen" would be expressed by *οἱ ἰππεῖς οὗτοι*), *νῆες ἐκεῖναι ἐπιπλέουσι* *yonder are ships sailing towards us*.

679. In referring to an object already mentioned, *οὗτος* is generally used; but *ὅδε*, in reference to an object yet to be mentioned: *ἔλεξαν ταῦτα* *they said these things* (before stated), *ἔλεξαν τάδε* *they said these things* (which follow). The same distinction exists also between *τοιούτος* *such*, *τοσοῦτος* *so much*, *many*, *τηλικούτος* *so old*, *large*,—and the corresponding forms in *δε*, *τοιόςδε*, *τοσόςδε*, *τηλικόςδε*.

a. Yet *οὗτος* is sometimes used—especially the neuter *τοῦτο*—in reference to a word or sentence following in apposition: *οὐ τοῦτο μόνον ἐννοοῦνται, τί περὶ σονται* *they think not of this alone, what they shall suffer*. More rarely, *ὅδε* is used in reference to something before mentioned.

b. *Ἐκεῖνος* is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished: *Κῦρος καθ' ὅρῃ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος* *Cyrus observes the king and the band around him* (some way off, as leader of the opposite army). *Ἐκεῖνος* may even refer to a word or sentence following in apposition: *παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων* *from those, I think, (viz.) from such as never were hostile*.

680. *Οὗτος* sometimes repeats the subject or object of a sentence with emphatic force:

ὃ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος *the one who furnished the seed, he is responsible for what grew from it*. So *αὐτός*, but without emphasis: *πειράσομαι τῷ πάππῳ, κρᾶτιστος ὢν ἰππεύς, συμμαχεῖν αὐτῷ* *to my grandfather, I will try, being a first-rate horseman, to act as an ally to him*.

For *καὶ ταῦτα* *and that* with omitted verb, see 508 b.

a. *Οὗτος* is sometimes used in addressing a person: *οὗτος, τι ποιεῖς* *you here, what are you doing* (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (*ὅς, ὅσος, οἷος*, etc.) are often used where the antecedent is indefinite: *πείθονται οὗς ἂν (= οὐστίνως ἂν) ἡγῶνται βελτίστους εἶναι they obey (those, any) whom they may think to be best.*

b. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος*, etc.) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: *Ἰδ. ἐπεθύμησε Πολυκράτεια ἀπολέσαι, δι' ὅτινα κακῶς ἤκουσε he desired to destroy Polycrates, (as being a person) on whose account he was ill spoken of.* Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσθε what do you want?* or—2. one which he describes as being asked (*indirect or dependent question*): *ἡρώτα τί βούλουτο he asked what they wanted.*

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἡρώτα ὃ τι βούλουτο*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τι*, may express indefiniteness, not in respect to the particular object, but in regard to its nature or quality:

ὁ σοφιστὴς πέφανται τις ἔμπορος the sophist has been shown to be (not some one who trades, but one who pursues some trade) a sort of trader. In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλίθιος γένωμαι lest I should come to be a sort of dull and simple fellow* (not some one who is dull, but one who has some dullness): *σο τοιαῦτ' ἄττα (not some things of that kind, but) things of some such kind, μέγας τις of some magnitude, ἐν βραχεὶ τινι χρόνῳ in a pretty short time, τριῶκοντά τινας ἀπέκτειναν they killed (some thirty) about thirty, ὀλίγοι τινές some few.*

a. So *τι* with adverbs: *σχεδὸν τι pretty near, μὴδὲν τι πᾶν διωκόμενοι scarcely pursued at all* (lit. a sort of none at all).

b. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τίς* is sometimes used in the sing., when *several* must be thought of: *χρὴ δεῖπναι ὃ τι τις ἔχει whatever one (and another) has, he (they) must make a supper of it.*

c. *Τίς* is sometimes used with an implied notion of importance: poet. *ἤχεις τις εἶναι you pretended to be somebody (of consequence), λέγειν τι το σῶν something (worth while): so οὐδὲν λέγειν to say nothing (worth while).*

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἐλαύνειν tr. to drive, intr. to ride, march; *πράττειν* tr. to do, intr. *εὖ* (καλῶς) *πράττειν* to (do, i. e.) succeed well (ill); *ἔχειν* tr. to have, hold, intr. *ἔχε δὴ* (hold) stop now, *ἔχ' ἡρέμα, ἡσυχῇ* (hold) keep still, καλῶς *ἔχει* Lat. bene se habet, it is well.—In English, this is still more common, as in the verbs to move, turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν to throw, *μεταβάλλειν* (to throw from one place to another) to change tr. and intr., *εἰσβάλλειν* and *ἐμβάλλειν* to make an invasion, also (of rivers) to empty; *δίδοναι* to give, *ἐνδιδόναι* to give in, surrender tr. and intr., *ἐπιδιδόναι* to advance, improve; *κόπτειν* to cut, *προκόπτειν* to make progress; *φέρειν* to bear, *διαφέρειν* to differ.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative* use): *ὁ Κῦρος κατέκαυσε τὰ βασιλεια* Cyrus burnt the palace, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: *πράττειν αὐτῷ χρήματα* to get one's self money;—otherwise, intransitive: *ἀπέχεσθαι* (to hold one's self away) to abstain.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι to wash (one's self), *τρέπεσθαι* to turn (one's self), *ἐπιδείκνυσθαι* to show one's self, *ἵστασθαι* to set one's self, *καλύπτεσθαι* to cover one's self. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: *παύειν* to make cease, *παύεσθαι* (to make one's self cease) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πείθειν* to persuade (cause to believe), *πειθεσθαι* (to make one's self believe) to trust, comply.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *φθίσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* they will get the start either in harming us or in securing themselves.

689. 2. The INDIRECT MIDDLE,—in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR one's self:

πορίσκειν to procure, *πορίσσειν* (χρήματα) to procure (money) for one's self, *σπᾶσθαι τὸ εἶφος* to draw (for one's self) one's own sword, *ἀγασθαι γυναῖκα* to take a wife (to one's own house), *μεταπέμπομαι τινα* I send after one (that he may come to me), *Ἡμ. αὐτὸς ἐφέλκεται ἑνδρα σιδήρος* the iron itself draws the man to it. Thus too, *ὁ νομοθέτης τίθησι νόμους* the lawgiver makes laws (for others), but *ὁ δῆμος τίθεται νόμους* the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: *ἀμύνεσθαι κίνδυνον* to ward off danger (for one's self, i. e.) from one's self, *τρεπόμεθα τοὺς πολεμίους* we turn the enemy from ourselves, put them to flight, *ἀποδόσθαι πᾶν* to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκω τὸν υἱόν I procure instruction for my son (make others teach him for me), *παρτίδωμαι δείπνον* I have a meal served up to me (make others serve it for me); *δανείζω* I lend, *δανείζομαι* (I make one lend to me) I borrow; *μισθόω* I let for hire, *μισθούμαι* (I make one let to me) I hire; *δικάζω* I give judgment, *δικάζομαι* (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,—in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, *παρέχειν* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τι* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some intransitive verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλεύειν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεῖν* to be a citizen, act as such, *πολιτεῖσθαι* to perform one's civic duties (espec. public duties), to conduct public affairs; *πρεσβεῖν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: *αἰπεῖν* to take, *αἰπεῖσθαι* to choose; *ἄπτειν* to fasten, *ἄπτειν* (to fasten one's self to) to touch; *ἔχειν* to hold, *ἔχειν* to hold on to, hence to be close to; *τιμωρεῖν τινα* to act as avenger or helper to a person, *τιμωρεῖσθαι τινα* to avenge one's self on a person; *ἔρχω* I begin (in advance of others, opposed to *ὕστερᾶ* am behind), *ἔρχομαι* I begin (my own work, without reference to others, opposed to *παύομαι*

I cease); ὁ ῥήτωρ γράφει νόμον *the orator (writes) proposes a law*, ὁ κατηγορὸς γράφεται τὸν ἀδικήσαντα *the plaintiff brings his suit (indictment) against the offender*.

a. The same verb may have different uses of the middle voice: thus διδάσκειν indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, διασχεῖσθαι (to hold one's self under) *to undertake, promise*; Indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιβάσθαι causative, *to (make live again) re-animate*; Subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἰεσθαι *to think* (in one's own mind).—For passive deponents, see 413.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by ὑπό with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): καταφρονῶ τινα *I despise some one*, καταφρονεῖται τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν.

b. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατεύμενα *the things done in making war, military operations*, τὰ πολιτευμένα *thy political course or conduct*.

c. Dependent verbs (though properly middle, 413) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, Aor. βιάσασθαι; but also pass. *to suffer violence*, Aor. βιασθῆναι (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: αἰρεῖν *to take*; Mid. αἰρεῖσθαι, Aor. ἐλέσθαι, *to choose*; Pass. αἰρεῖσθαι, Aor. αἰρεθῆναι, *to be taken*, also *to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

THE TENSES.

695. The tenses of the verb distinguish the action——1. in relation to its own progress:——2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued, completed, or indefinite.*

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present, past, and future.* Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
"	at a past	Imperfect	ἔγραφον <i>was writing</i>
bro't to pass	at a past	Aorist	ἔγραψα <i>wrote</i>
"	at a future	Future	γράψω <i>shall write</i>
completed	at the present	Perfect	ἔγραφα <i>have written</i>
"	at a past	Pluperfect	ἔγεγραφεῖν <i>had written</i>
"	at a future	Fut. Perf.	γεγράφομαι <i>shall have</i> <i>[been written]</i>

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἐστὶ θεὸς *there is a god*, ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*.——But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασι *many on account of glory have suffered great evils*, ἀνὴρ ἐπιεικὴς ἀποδέσας τι βῆσρα ὀρεῖ *a reasonable man, when he has lost anything, will bear it very easily*.——For a similar use of the AORIST, see 707.

698. **PRESENT FOR PERFECT.** The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω I hear, also I (have heard and so) *am informed*; *νικάω* I conquer, or (have conquered) *am victorious*; *φεύγω* I flee, or (have fled) *am in exile*; *ἄδικέω* I do wrong, or (have done wrong) *am a wrong-doer*. The presents *ἔγω* I am come, *ὄχομαι* I am gone, are only used in this way.

699. **PRESENT FOR PAST OR FUTURE.** In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called **HISTORICAL PRESENT**; it is freely interchanged with the historical tenses (263): *Δαρείου καὶ Παρυσάτιδος παῖδες γίνονται δύο* of Darius and Parysatis are born two sons, *ἐπεὶ ἤγειτο Ἀρχίδαμος ἐπὶ τοὺς πολέμους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι* when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.

a. Even a **FUTURE** event, when thought of as immediate or certain, may be expressed by the present: *μικρὰ εἰπὼν ἤδη καταβαίνει* after having said a little, I am already coming down. This is the general use of *εἶμι* I (am going, i. e.) *am about to go* (405 a).

700. **PAST FOR PRESENT.** Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: *πρᾶσσε μετ' Ἀρταβάζου, ὃν σοὶ ἔπεμψα* negotiate with Artabazus, whom I (sent) send to thee.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: *οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγῇ* this—deliverance from evil—is not happiness (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the *same* time. It is used also in reference to past actions frequently repeated, and in reference to past *states* or *conditions*:

Hm. *ὄφρα μὲν ἡδὺς ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ, τόφρα μὲν' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαὸς* as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, *εὐποτε μείων ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων* the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades, *τοὺς ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὤπλισμένους ἐφοβεῖτο* the perjurer and unjust he was afraid of as (thinking them) well armed.

702. **IMPERFECT OF ATTEMPTED ACTION.** The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο λέναι· οἱ δὲ αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προίεσθαι Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.—As this use grows out of the idea of continued action, it is sometimes found in the **PRESENT**: thus *δίδωμι* I am (proposing to give) offering, Hm. *τέρποντες πικινῶς ἀκαχήμενον*· οὐκ ἔστι δὲ θυμῷ τέρετο endeavoring to amuse (Achilles) in his grievous affliction· but he was by no means amused in spirit.

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μὴτε πρὸς ἑχθρὰν ποιῆσαι τὸν λόγον μὴτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also χρῆν *it were proper*, εἰκός ἦν *it were fitting*.

704. The imperfect is sometimes used with ἄν, to express a *customary* past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποήματα διηρώτων ἄν τί λέγοιεν *taking up their poems, I (would be asking) was often asking them (the authors) what they meant.*—The AORIST INDICATIVE with ἄν has a similar use, but without the idea of continued action which belongs to the Impf.: ἔλεξεν ἄν *he (would say) was accustomed to say*.

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνέυρε *Apollo invented archery and medicine and divination*, Hm. τὴν δὲ πολλὸν πρῶτος ἴδε Τηλέμαχος Διοειδῆς, βῆ δ' Ἰδῆς προθύροιο, νεμεσσήθη δ' ἐπὶ θυμῷ ξείνων δῖδα δόρῃσιν ἐφεισάμεν, ἐγγύδι δὲ στὰς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος *but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vexed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear*.

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένᾳ κατέλιπε, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all*, Δαρείος Κύρον μεταπέμπτει (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *Darius sends for Cyrus from the government of which he (made) had made him satrap*. The aorist is thus used with the temporal conjunctions, *ἐπεὶ, ὥς, ὅτε, when*, as in Latin the perfect with *postquam, ubi, ut*: ὥς δὲ Κύρος ᾔσθετο τῆς κραυγῆς, ἀνέπήδησεν ἐπὶ τὸν ἵππον *when Cyrus (had) perceived the outcry, he leaped upon his horse*.

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: τῷ χρόνῳ ἡ δίκη πάντως ἦλδ' ἀποτισαμένη *with time justice always (came) comes inflicting retribution*, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσεν *the associations of the bad a little time (is wont to) dissolve*. It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Hm. it is often used in *similes* or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (695 a):

ἔρχεαι to exercise dominion, *ἔρξαι* to attain dominion; *ἔβασιλευσεν* he was king, *ἐβασίλευσε* he became king; *λαχύνει* to be strong, *λαχύσασθαι* to grow strong; *σιγᾶν* to be silent, *σιγήσαι* to become silent; *ἔχειν* to hold, possess, *σχεῖν* to take hold of, get possession of; *φαίνεσθαι* to appear, be evident, *φανήναι* to become evident; *κινδυνεύειν* to be in danger, *κινδυνεύσαι* to incur danger; *νοσεῖν* to be sick, *νοσήσαι* to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, *just before* the moment of speaking: *ἐγέλασα* I can't help laughing (was made to laugh by something just seen or heard), poet. *ἐρῆνεν* ἔργον καὶ πρόνοιαν ἦν ἔδου I praise the work, and the forethought which you exercised.

For the aorist indicative with *ἔν*, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πεῖθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: *οὐκ ἐπισηπῆσαις* *θου* (wilt) *shalt not swear falsely*. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς* wilt thou not wait? *οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί* (won't you not talk) *don't talk, but follow me*.

b. With the future indicative, *ἔν* (Hm. *κέν*) is sometimes used to mark the future event as contingent: *εἰ οἶδα ὅτι ἕσμενος ἂν πρὸς ἄνδρα ὅλος σὸν εἰ ἐπαλλαγῇσεται* I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. *ὁ δὲ κεν κεχολώσεται, ὅν κεν ἴκωμαι* but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: *οὐ γὰρ ἔχομεν οὗτου σίτον ὠνησόμεθα* for we have nothing with which (we shall buy) to buy corn.—For *ὅπως* with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb *μέλλω* is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἔχειν (ἔξευ, ἀγαγεῖν) *εἰς Ἀσίαν* (in Asiam vos ducturus sum) I am about to lead you into Asia.—Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν ὁ σταθμός, ἔνθα ἔμελλον καταλύσειν* the station was near, where they were about to stop for the night. Cf. Lat. *ducturus eram, ero, etc.*—The phrase *πῶς (τί) οὐ μέλλω*—; has a peculiar meaning, *how (why) should I not—?* *πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι* why should not that which is wiser appear nobler?

E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μνήσμαι (from μνήσκω: I have recalled to mind, and hence) *I remember*, Lat. meminī; κέκλημαι (from καλέω: I have received a name and still bear it) *I am called*; κέκτημαι (from κτάομαι: I have acquired) *I possess*; ἡμφίεσμαι (from ἀμφιέννυμι: I have dressed myself) *I am dressed*; πέποιδα *I (have put confidence) have confidences in*; πέφυκα *I (have been produced) am by nature*; ἐστῆκα *I (have set myself) stand*; βέβηκα *I (have stepped) stand fast*, also *I am gone*; ἔλωλα *I (have suffered destruction) am ruined*. Here belong also the perfects εἶδα *know*, ὅμοια *am like*, εἰώδα *am accustomed*, δέδοικα *am afraid*, κέκραγα (Pres. κράζω rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην *I was in possession of*, ἐστήκειν *I was standing*;—and the *future perfect* has the meaning of a simple *future*: μνησσομαι *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of εἶμι to be: ἀν ταῦτ' εἰδόμεν, τὰ δέοντα ἐσόμεθα ἐγνωκότες *if we know these things, we shall have recognized our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μανόμεθα πάντες, ὅπταν ὀργιζόμεθα *we are all insane, as often as we are angry*, ἔλεγον τῷ Εὐθύδημῳ ὅτι πάντες ἔτοιμοι εἰεν μανδάνειν *they said to Euthydemus that they were all ready to learn*, οὕτω ποιήσω ὅπως ἂν σὺ κελεύῃς *I will act as you may command (be commanding)* Lat. sic agam ut tu me agere jubebis, οἷα ἐθέλουσι (ἤθελον, ἐθέλησουσι) μάχεσθαι *they are not (were not, will not be) willing to fight*, ἐτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακὸν σε παποιηκώς *I appear (appeared, shall appear) to have done thee no wrong*, οὐ βουλευέσθαι ἔρα, ἀλλὰ βεβουλευέσθαι *it is time, not to be consulting, but to have consulted (finished and decided)*, Ἡρότης ὡς ἐπίδετο τὸν Ἑλλησποντον ἐς εὐχθαι, προήγεν ἐκ τῶν Σάρδεων ἰωὴν Χερσεὶς *learned that the Hellespont was bridged over (already, ὅτι ἔςχετο), he led forward from Sardis*, ἦκεν ἑγγελοῦ λέγων ὅτι Σύννεσις λελοιπὸς εἴη τὰ ἔκρα *there came a messenger saying that Syennesis had left the heights*, οὐδεμία παρὰ νεῖς ἱκανοὺς ποιεῖν ποιήσει, ἢ μὴ πρόσθεν ἡσκηκότες ᾗσι *no exhortation will make (men) able to endure toil, unless they have had previous exercise*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

οὐ μοι ἀπρόκριναι δὲ τοῦ ἀντιμετάσθης, μὴ θαυμάσῃς, ἐὰν παρὰ δόξον εἴπω τι βε not amazed, if I say something surprising, οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν λέοντα, ὃν ἀποδάνοι the thirty gave orders to lead away Leon, that he might be put to death, ἐπιθυμεῖ (ἐπεθύμει, ἐπιθυμήσει) ἐλλόγιμος γενέσθαι he desires (desired, will desire) to become famous.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when continuance is naturally thought of; otherwise, the aorist, especially in reference to single or transient actions: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον it is difficult to execute (in continued action), to command (a single, transient act) is easy; εἰ πῇ ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον if thou hast any answer to make, answer (in continued discourse); but if not, cease (at once) repeating the same statement.—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an incipient state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as prior to that of the principal verb in the same sentence :

Κροῖστος ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει Croesus having crossed the Halys will destroy a great empire, παῖδων δὲ τε νήπιος ἔγνω (707) by (previous) suffering even a fool becomes wise.

a. Properly, the Aor. Part. represents the action only as introduced (brought to pass) before that of the principal verb; in its continuance, the former may coincide with the latter: Ἦμ. δέσας δ' ἐκ θρόνου ἄλτο καὶ ἔαχε and (having become afraid) in fear he sprang from his throne and cried. Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the means or manner: εὖ γε ἐποίησας ἀναμνήσας με τοῦ διδόναι me didst well in reminding me.

b. The Aorist OPTATIVE and INFINITIVE, used in dependent assertions (734), may represent the action as prior to that of the principal verb with which they are connected: οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς (Indic. ὅτι ἔπεμψε) the Indians said that the king of the Indians had sent them, Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι the Cyclopes are said to have lived in Sicily.

718. FUTURE. The future optative, infinitive, and participle represent the action as posterior to that of the principal verb with which they are connected :

ὅ τι δὲ ποιήσοι, οὐ διεσήμηνε but what he would do, he did not indicate, ἀδύνατα πρᾶξαι δυνάμενοι they promise (that they will perform) to perform impossible things, ἐνηύσαν βουλευσόμενοι they came together for consultation (about to consult, cf. 789 d).

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as posterior to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is*, *was*, or *will be*. It is used when the *reality* of the action is *affirmed*, *denied*, or *questioned*: "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainity*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἄν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἄν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded* or *requested*: this use is nearly confined to the first person: *ἴωμεν* (eamus) *let us go*, *φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ* come now, *let me read you the testimonies*.

b. with *μή*, to express something *prohibited* or *deprecatd* (723 a): *μὴ τοῦτο ποιήσῃς* (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety* or *advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: *τί φῶ* what shall I say? (not "what am I going to say" as a future fact, but "what had I best say"), *δέξασθε ἡμᾶς, ἢ ἀπώμεν* will you receive us, or shall we go away? Hm. *πῶς τίς τοι πρόφρων ἔσται* *πείσεται Ἀχαιῶν* how shall any one of the Achaeans willingly obey thy words?

d. with *μή*, in expressions of *anxiety* or *apprehension*: *μὴ ὑποκρίσεως ἢ τὸ ἀληθὲς εἰπεῖν* I am afraid it may be too rude to say what is true. (In strictness, the sentence here expresses something desired,—may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, *μή οὐ* is used: Hm. *μὴ εἴ τοι οὐ χραίσμῃ σκηπτρὸν καὶ στέμνα θεοῖο* (there is danger) indeed that the staff and wreath of the god may not avail thee.

e. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: *οὐ γὰρ πῶ τοιοῦς ἴδω ἀνέρας, οὐδὲ ἴδωμαι* for never yet saw I such men, nor (may I hereafter) shall I see them. To the Subj. in this use, *ἔν* is sometimes added: *οὐκ ἔν τοι χραίσμῃ δῶρ Ἀφροδίτης* the gifts of Aphrodite (may probably) will avail thee nothing. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. OPTATIVE OF WISHING. The optative is used without *ἄν*, to express a wish (that something might be):

οἱ θεοὶ ἀποτίσωσιν αὐτῷ τὰς ἀπολαύσεις may the gods requite (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. *al*), *εἴθε* (Hm. *ai*), *εἰ γάρ, ὥς*: *εἴθε σὺ φίλος ἦμῖν γένοιτο* O that thou wouldst become a friend to us (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἔρῃς ἀπόλοιτο* would that strife might perish (lit. how might it perish, O for a way in which it might perish).

b. WISH VIEWED AS UNATTAINABLE. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴθε, εἰ γάρ* (746). The *imperfect, aorist, or pluperfect* is used, according as the contrary reality would be expressed by a *present, an aorist, or a perfect*:

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power (but I do not have it), *εἴθε σοι τότε συνεγενόμην* O that I had been with thee then (as I was not). Such wishes are expressed also by *ἔφελον* (ought) with the present or aorist infinitive: *ἔφελε μὲν Κύρος ζῆν* O that Cyrus were living:—the particles of wishing may be prefixed, *εἴδ' ἔφελον, εἰ γὰρ ἔφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *ἄν* in assertions and questions:

τοῦτο γένοιτ' ἄν this might take place, *πολλὰς ἄν εἴποις μηχανὰς* thou couldst find many contrivances, *οὐκ ἄν ἀρνηθείην* I would not deny it, *ποῦ δὴτ' ἄν εἴεν οἱ ξένοι* where, I pray, might the strangers be?

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ ἄν λέγοιμι* I would not say (non dixerim, for "I will not say"), *βουλοίμην ἄν* I should like (velim, for "I wish"), *ὅρα ἄν συσκευάζεσθαι εἴη* it might be (for "it probably is") time to pack up for starting. Sometimes it approaches the *imperative*, expressing a command as a permission: *λέγοις ἄν ὥς τάχιστα* (you might speak) speak at once.

c. In poetry, the potential optative is also used *without ἄν*: Hm. *βῆτα θεός γ' ἔδειλ' ὡς καὶ τηλόθεν ἄνδρα σάωσαι* a divinity willing (to do so) could easily bring a man in safety even from far. This is rarely the case in prose.

723. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition:—by *μή* with the *present imperative*, if the action is thought

of as continued: *μὴ χαλέπαινε* do not be offended;—otherwise, by *μὴ* with the aorist subjunctive: *μὴ χαλεπήνης* do not take offence (720 b), ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἐνὶ Τροίᾳς do this for me, child, and don't be lingering, nor mention Troy any more.

b. For the third person, *μὴ* can be used also with the aorist imperative: ἀλλὰ γὰρ μὴ θρήνῃν τις τοῦτον τὸν λόγον νομισάτω but let not any one regard this discourse as being a lamentation.

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence:

οἱ δὲ ἀπεκρίναντο (principal sentence) οὐκ ἐνταῦθα εἶη (dependent sentence) but they answered that he was not there; τὸν κακὸν δεῖ κολάζειν (principal), ἢ ἀμείνων ᾗ (dependent) we must punish the bad man, that he may be better; εἰ θεοὶ τι θρώσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοὶ (principal) if gods do any thing shameful, they are not gods.

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοιὴ ἡ τύχη, καὶ τὸ μέλλον ἄρατον fortune is fickle, and the future is unseen, τοῦτο ἐγὼ οὐτ' εἶρηκα οὐτε λέγομι ἐν this I neither have said nor would say.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: μηδενὶ συμφορὰν ὀνειδίσας, κοιὴ γὰρ ἡ τύχη reproach no one with misfortune, for fortune is fickle;—or ἐπεὶ ἡ τύχη κοιὴ ἐστὶ, μηδενὶ συμφορὰν ὀνειδίσας since fortune is fickle, reproach no one with misfortune.—The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence ἡρόμην Ἄφοβον εἰ τινες παρήσαν οὐτ' ἀπελάμβανε τὴν προῖκα I asked Aphobus whether any persons were present when he received the dowry, οὐτ' ἀπελάμβανε τὴν προῖκα depends on εἰ τινες παρήσαν, and this again depends on ἡρόμην Ἄφοβον. So too an infinitive or participle may have a sentence depending on it: οἶμαι αὐτὸν εἶναι ὥς ἑκπύρον ἐστὶ τὸ ψήφισμα I suppose he will say that the decree is without force, ἐκνούντες μὴ ἀφαιρεθείεν ἢ Δεξιππῶ λέγουσι fearing that they might be deprived (of them) they speak to Dexippus.

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called PROLEPSIS (πρόληψις *anticipation*).

Thus *καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάδῃκε τὴν τέχνην* (= *καὶ μοι εἰπέ εἰ ὁ υἱὸς μεμάδῃκε τὴν τέχνην*) and *tell me whether my son has learned his art*, Hm. Τυδείδην δ' οὐκ ἂν γνούς ποτέροισι μετεῖν *you could not distinguish to which party Tydides belonged*, *καὶ τῶν βαρβάρων ἐπεμελεῖτο ὥς πολεμεῖν ἱκανὸς εἴησαν* *he took care also that the barbarians should be in condition to make war*. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. μετὰ δ' ἔσσεται ἦν τότε ἀπηύρων κόρην Βρισηὸς *and among them shall be the daughter of Briseus, whom I then took away*. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The INDICATIVE in dependent sentences expresses a *reality as conceived or assumed*, not asserted, by the speaker.

Thus in the sentences, *ἡγγέλθη ὅτι Μέγαρα ἀφίστηκε* *it was announced that Megara was in revolt*, *εἰ θεοὶ εἰσὶν, ἔστι καὶ ἔργα θεῶν* *if there are gods, there are also works of gods*, *ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο* *these things they were doing until darkness came on*,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not asserted by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: *ὥς ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη* *I should perhaps have been put to death, if the government of the thirty had not been overthrown* (but it was overthrown, and I was not put to death).

728. 2. The SUBJUNCTIVE expresses *possibility with present expectation*—that which *may* be realized in present or future time.

Thus in FINAL sentences: *παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ* *he calls in physicians, that he may not die*;—in CONDITIONAL sentences: *ἐὰν ἔχωμεν χρήμας, ἔσομεν φίλους* *if we have property, we shall have friends*;—in RELATIVE sentences: *ἅττ' ἂν σοι φαίνηται βέλτιστα, ταῦτα ἐπιτελεῖ* *whatever things may appear to thee best, these execute*:—also Subjunctive of Deliberation in DEPENDENT QUESTIONS: *ἀπορῶ τοῦ (244) πρῶτον μνησθῶ* *I am in doubt what I should mention first*.

729. 3. The OPTATIVE often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might* be realized, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the *subjunctive* being used, if the principal verb denotes *present* or *future* time; the *optative*, if it denotes past time.

Thus in FINAL sentences: *παρεκάλειεν ἰατρούς, ὅπως μὴ ἀποθάνοι* *he called in physicians, that he might not die*;—in RELATIVE sentences: *ἅττα βέλτιστα φαίνοιντο, ταῦτα ἐπετελεῖ* *whatever things might appear best, these he was executing*;—Optative for Subj. of Delib. in DEPENDENT QUESTIONS: *ἠπόρουν τοῦ πρῶτον μνησθῆν* *I was in doubt what I should mention first*.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἔβουλεύοντο εἰ κατακαύσωσι τοὺς ἄνδρας *they were consulting whether they (shall) should burn the men*, ἢ οἱ ἄλλοι τῶν δικαίων τύχῳσι, τὰ ὑμέτερά αὐτῶν ἀνηλίσκετε *that the others (may) might obtain their just rights, you expended your own resources*.

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency* of *past* action; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἰ τις ἀντίποι, εὐδὲς τεδρήκει *if any one opposed (as happened from time to time), he was immediately put to death*, ἔπεμπε ταῦτα οἷς ἡδαις τύχοι *he was sending (occasionally) those things with which he happened to be pleased*, ἐπειδὴ τι ἐμάρψοιεν, ἀνίσταντο καὶ ἐπορεύοντο *as soon as they had eaten something (one company after another), they got up and continued the march*.

730. 4. The OPTATIVE is often used to express mere *possibility without expectation*,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: τί ἂν ἔχους εἰπεῖν, εἰ θέοι σε λέγειν *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with ἂν (732), when it stands in an *INDIRECT* sentence: ἀπεκρίνατο Κλεόνωρ ὅτι πρόσθεν ἂν ἀποδάνοιεν ἢ τὰ ὅπλα παραδοίεν Cleonor answered *that they would sooner die than surrender their arms* (direct πρόσθεν ἂν ἀποδάνοιμεν, etc.)

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ἐποπέμφσαν *then it was understood that the barbarians had sent the man*, ἀήρουντο ὅστις εἴη *they inquired who he was*, οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ἂν οὐκ ἐπεξείποι ἐπὶ τοὺς πολεμίους *the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy*, εἰ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη λέγειν *he said that if any city should make war against (another) city, he would go against it*.

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: μή μ' ἀνέρω τίς εἰμι (never τίς &) *do not ask me who I am*, Lat. ne me interroges quis sim.

732. PROTASIS, APODOSIS. These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

I. *Modes in Indirect Sentences.*

733. Indirect *assertions* are introduced by *ὅτι* or *ὥς that*: indirect *questions*, by *εἰ whether*, *πότερον . . . ἢ whether . . . or*, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. οἱ δὲ ἀπεκρίναντο ὅτι οὐκ εἶδέν but they answered that they did not know, or. recta οὐκ ἴσμεν we do not know; or. obl. οὐκ ἔγνωε τί πείσεται he does not consider what he shall suffer, or. recta τί πείσομαι what shall I suffer?

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἠρώμην Ἀφροβὸν εἰ τινες παρήσαν I asked Aphobus whether there were any present, or. recta ἄρα παρήσαν τινες were any present? τοῦτο γινώσκω, ὅτι τόλμῃ δικάῃ καὶ θεῶς συλλαμβάνει this I perceive, that with righteous daring a divinity also co-operates.

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read τόλμῃ δικάῃ καὶ θεῶς συλλαμβάνει. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν but they said (that) "we are able," instead of ἱκανοὶ εἶεν or εἰσὶ they were able. Sometimes the two are found together in the same connection: μετὰ τούτων ἕλλος ἀνέστη ἐπιδεικνὺς ὥς εἰήδες εἴη (or. obl.) ἡγεμόνα αἰτεῖν παρὰ τούτου φ' λυμαίνεσθαι (or. recta) τὴν πράξιν after him another rose, showing that it was a foolish thing to ask a guide from this man (Cyrus), for whom we are ruining his enterprise.

c. An INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους they said that those indeed had transgressed, but they themselves were upholding the laws, or. recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν, etc.; Τισσαφέρνης Κύρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλε Tissaphernes was the first to announce that Cyrus was carrying on war, or. recta Κύρος ἐπιστρατεύει.

735. USE OF MODES. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the *tempus* is generally the same as would be found in the direct sentence: λέγει ὥς οὐδέν ἐστὶν ἀδίκωτερον φήμης he says that nothing is more unjust than fame, ἥδαι Ἀφροβος σαφῶς ὅτι ἐξελεγχ

δησεται *Arphobus knew clearly that he (will be) would be convicted, ηκεν ἀγγέλλων* *eis* *ὡς* *Ἐλάτεια κατείληπται* *there came some one announcing that Elatea (has been) had been taken, πολλὸν χρόνον ἠπόρουν τί ποτε λέγει* *ὁ* *Δεῖς* *for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: *ἐπειδὴ οὐκ ἔπειθε τῷ Κλεάρχῳ, δρῶντες ὅτι μόνος ἐφρόνει* *οἱ* *αὖ* *δεῖ* *τὸν ἔρχοντα* *(the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have* (direct *μόνος φρονεῖ* *he alone has the mind*).

b. SUBJUNCTIVE (of deliberation, 720 c): *βουλευόμεν πῶς σε ἀποδρῶ* *I am considering how I shall escape from you, οὐκ εἶχον* *ὅ* *τι* *γένηνται* *they knew not what (they should become) would become of them.*

c. OPTATIVE (potential opt. with *ἂν*, 722): *οὐκ οἶδ' ὅ* *τι* *ἂν* *τις* *χρήσαιο* *στρατιώταις* *οὕτως* *ἀδύμως* *έχονσι* *I know not what any one could do with soldiers in this state of discouragement, εἶπεν* *ὅτι* *ὁ* *ἄνθρωπος* *ἂν* *ἀλώσιμος* *εἴη* *he said that the man would be easy to capture.*

736. But if the principal verb denotes *past* time, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): *ἔγνων* *οἱ* *στρατιῶται* *ὅτι* *κενὸς* *ὁ* *φόβος* *εἴη* *the soldiers perceived that their fear was groundless* (direct *κενὸς* *ὁ* *φόβος* *ἔστι*), *Τισσαφέρης* *διαβάλλει* (699) *τὸν* *Κύρον* *πρὸς* *τὸν* *ἀδελφόν*, *ὡς* *ἐπιβουλεύει* *αὐτῷ* *Τισσαφέρνης* (accuses) *accused Cyrus to his brother, (saying) that he was plotting against him, Κύρος* *ἔλεγεν* *ὅτι* *ἡ* *δὲ* *δοῦς* *ἔσοιτο* *πρὸς* *βασιλέα* *Cyrus said that their march would be against the king* (direct *ἡ* *δὲ* *δοῦς* *ἔσται*), *ἠρώτων* *Πολυκλέα* *εἰ* *ἀναπλεύσειεν* *ἔχων* *ἀργύριον* *I asked Polyycles whether he had sailed away with money* (direct *ἄρα* *ἀνέπλευσας*), *ἔλεγον* *ὅτι* *Κύρος* *μὲν* *τέθνηκεν* (735), *Ἀριαῖος* *δὲ* *πέφευγώς* *εἴη* *they said that Cyrus was dead and that Ariæus had fled.*

a. The hypothetical indicative (746 b) never changes to an optative in the indirect sentence: *οὐκ ἦν* *ὅ* *τι* *ἂν* *ἐποιεῖτε* *μόνοι* *there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): *ἐβουλευμην* *πῶς* *σε* *ἀποδρῶν* *I was considering how I should escape from you* (direct *πῶς* *ἀποδρῶ* *how shall I escape?* Subj. of Delib.), *οἱ* *Ἐπιδάμνιοι* *τὸν* *Δεδὸν* *ἐπῆρνον* *εἰ* *παράδοιεν* *Κορινθίοις* *τὴν* *πόλιν* *the Epidamnians inquired of the goa whether they should give up their city to the Corinthians* (direct *παραδόμεν* *shall we give up?*).

a. It must be observed that the form *ἠγγόνον* *ὅ* *τι* *ποῦεν* (nesciebat quid facerent) may mean, according to the connection, either *they knew not what they were doing*, or *they knew not what they should do*.

738. When two or more connected sentences stand in the oratio obliqua, depending on the same principal verb, these uses of the optative (736–7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus *ἔλεγον* *πολλοί*, *ὅτι* *παντὸς* *ἔξια* *λέγει* (735), *χειμὼν* *γὰρ* *εἴη* (direct *ἔστι*) *many said, that he says things worthy of all (heed), for it was winter, ἐβόα* *ἔγειν* *τὸ* *στράτευμα* *κατὰ* *μέσον* *τῶν* *πολεμίων*, *ὅτι* *ἐκεῖ* *βασιλεὺς* *εἴη* *he cried out that he should lead the army against the centre of the enemy, because the king was*

ἔθεο, ἐλογίζοντο ὥς, εἰ μὴ μάχοντο, ἀποστήσονται αἱ πόλεις (direct *ἐὰν μὴ μαχόμεθα, ἀποστήσονται*) *they considered that, if they should not fight, the cities would revolt*, Ἀναξίβιος ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ τῶν στρατιωτῶν ὃ τι δύνατο ἀγαθόν (direct *βουλεύσομαι ὃ τι ἂν δύνωμαι*) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able*.

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions *ἵνα, ὥς, ὅπως* (and *Hm. ὅφρα*), *that, in order that, —μή, or ὅπως (ὥς, ἵνα) μή, that not*.

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728–9):

ὁ τύραννος πολέμους κινεῖ, ἵν' ἐν χρεῖα ἡγεμόνος ὁ δῆμος ᾗ *the tyrant stirs up wars, that the people may be in want of a leader, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε* *he intends to destroy the bridge, that you may not cross, —καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζοντο* *they were launching the triremes, that in these they might save themselves, εἰδοκεῖ ἀπιέναι, μὴ ἐπίθεσις γένοιτο τοῖς καταλειμμένοις* *it was thought best to return, lest an attack should be made on those left behind*.—In some elliptical expressions, the principal sentence is omitted: *ἵνα συντόμω τοῖς ἐν ἐκ τούτων ἀρῶμαι* *I say only this; ἵν' ἐκ τούτων ἀρῶμαι* *to begin with these things*.

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδίκκας ἐκράσσειν, ὅπως πόλεμος γένηται *Perdikkas was exerting himself, that a war (may be) might be brought about, Ἀβροκόμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ* *Abrocomas burned the vessels, that Cyrus (may not) might not cross*. In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of *present* purpose, to represent the attainment as a mere possibility (730): *τοῦτον τὸν τρόπον ἔχει ὁ νόμος, ἵνα μὴδ' ἐξαπατηθῇται* *the law stands thus, that no deception might occur*. The optative may be used with the same force, when the principal verb is an optative of mere possibility: *εἰ μὴ σὺ γε ἐπιμελοῖο ὅπως ἐξωδέν τι εἰσφέροιτο* *unless you should take care that something should be brought in from without*.

741. With *ὥς* or *ὅπως*, the particle *ἂν* (*Hm. κέ*) is sometimes used, to mark the attainment of the purpose as *contingent*: *ὥς ἂν μάθῃς, ἀκουσον* *hear, that you may learn* (as you will, if you hear).

742. UNATTAINABLE PURPOSE. A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative (746): *ζῶντι ἔδει* (703) *βοηθεῖν πάντας, ὅπως δικαιοσύνη* *they ought all to have aided him while living, that he might have lived most justly* (as he could have done, if they had all aided him).

For *ὅπως* with the future indicative, see 756. For the result expressed with *ὥστε*, see 770–71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by *μή* *lest, that*; or, if it is negative, by *μή οὐ*. The modes are used as above. present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

δέδοικα μή ἐπιλαθέμεθα τῆς οἰκᾶς δέου I am afraid we may forget the homeward road, ἐφοβέτο μή οὐ δύνατο he feared that he might not be able, Φίλιππος ἐν φόβῳ ἦν μή ἐκφύγει τὰ πράγματα Philip was in alarm lest his objects might escape him, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδέδεσαν μή ἀποστῶσι (729 a) the Athenians were afraid that their allies (may) might revolt. Other words of fearing are φροντίζω to think anxiously, φυλάττομαι to beware, δισπτεύω to suspect, ὁρῶ to see to it, σκοπέω to consider, etc.

a. After expressions of fearing, *μή* and *ὅπως μή* are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μή ἡδονὰς εὐρήσομεν ἐναντίας I fear that we shall find opposite pleasures:—especially when the fear relates to something already past: φοβούμεθα μή ἀμφοτέρων ἡμαρτήκαμεν we are afraid that we have failed of both.

b. After such words as ὁρῶ and σκοπέω, *μή* often introduces something suspected as probable, i. e. conjectured (rather than feared): ἔσπει μή οὐ τοῦτο ᾧ τὸ ἀγαθὸν take heed lest this may not be the (genuine) good. The indicative is then used in regard to something conceived as a reality: ὅρα μή παῖζων ἔλεγε (look to it lest he spoke in jest) see whether he did not speak in jest.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a *CONDITION*, from which the principal sentence (*apodosis*) follows as a *CONCLUSION*. The former is introduced by the conjunction *ἰφ*, Greek *εἰ*, or *ἐάν* (for *εἰ ἄν*, cf. Hm. *εἰ κε*) contracted *ἦν*, *ἄν* (*α*). The latter often takes *ἄν* (*α*) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a *HYPOTHETICAL PERIOD*.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. *SIMPLE SUPPOSITION*. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, *εἰ* with the indicative;

in the conclusion, the indic. without *ἄν*, or the imperative.

Thus *εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἔξιος εἰ* if thou hast done this, thou art worthy to be praised, *εἰ τι κείσονται Μῆδοι, ἐς Πέρσας τὸ δευδὼν ἔξει* if the Medes (shall) suffer anything, the danger will come to the Persians, *σοὶ εἰ πρὸς ἄλλῃ δοκεῖ, λέγε καὶ δίδασκε* if to thee it appears otherwise, speak and instruct me.

a. The *past tenses* of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): *ἔξην σοι ἀπύειν ἐκ τῆς πόλεως, εἰ μὴ ἡρεσκόν σοι οἱ νόμοι* you were at liberty to depart from the city, if the laws did not please you (in the present *ἔστι*—, *εἰ μὴ ἀρέσκουσι*); *εἰ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι* if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I.—If *ἄν* is used with the past tense in the conclusion, the supposition is always of the second kind; if *ἄν* is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. We have then,

in the condition, *εἰ* with a past tense of the indicative;

in the conclusion, a past tense of the indicative with *ἂν*.

Both the condition and the conclusion imply a contrary reality; and in each, the *imperfect*, *aoiist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aoiist*, or a *perfect*.

Thus *εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμάσων ἡγούμην αὐτόν* if I saw Philip doing what was just, I should regard him as very admirable (but I do not see—, and do not regard him thus), *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done these things, if I had not ordered him (but I ordered him, and he did them), *εἰ περὶ καινοῦ τινος πράγματος προυρίδετο λέγειν, ἐπέσχον ἂν* if it were proposed to speak on any new matter, I should have waited (but this is not proposed, and I did not wait), *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα* if you had not come, we should be marching against the king (but you came, and we are not marching), *εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὑβρίκει τοσούτον χρόνον* if your decrees were sufficient, Philip would not have insulted you so long (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: *Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε* Agamemnon would not have been master of the islands, if he had not been possessor of a naval force (but he was possessor of a navy, and was master of the islands).—And, less often, the *aoiist* is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): *εἴ τις σε ἤπερο, τί ἂν ἀπεκρίνω* if any body asked you, what would you answer? (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the *HYPO-THETICAL INDICATIVE*; the accompanying particle *ἂν* is sometimes omitted: *ἥσχυνόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήσην* I should be ashamed, if I had been deceived by one who was an enemy.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and with some *present expectation* that it may be realized. We have then,

in the condition, *ἐάν* with the subjunctive;

in the conclusion, the indicative (principal tenses),

or the imperative.

Thus *πάν' ἔστιν ἐξουεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις* it is possible to find out all things, if one shun not the toil, *ἢν τις ἀνδιστῇται, πειρασόμεθα χειροῦσθαι* if one resist, we shall try to subdue him, *εὐλαβοῦ τὰς διαβολὰς, κἂν ψευδεῖς ᾖσι* avoid calumnies, even if they be false.

a. The *aoiist* subjunctive in conditional sentences is often nearly equivalent to the Latin *future perfect*: *νέος ἂν ποθήσῃς, γῆρας ἔξεις εὐδαλές* (si juvenis laboraveris, senectutem habebis jucundam) if you toil (shall have toiled) while young, you will have a thriving old age.

b. Hm. sometimes uses *εἰ* alone, instead of *ἐάν* (*εἰ ἂν, εἰ κε*), with the subj. In Attic, this is very rare: Soph. *ἄνδρα, κεῖ τις ἢ σοφός, τὸ μανθάνειν πόλλ' ἀλεχρὸν οὐδὲν* for a man, even if he be wise, to learn much (more) is no disgrace.

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,

in the condition, *εἰ* with the optative;

in the conclusion, the optative with *ἂν*.

Thus *εἰ τις κεκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοῖ* if a man should possess wealth, but (should) make no use of it, would he be happy? *εἰ πάντες μιμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, πάντες ἂν ἀπολοίμεθα* if we should all imitate the rapacity of the Lacedaemonians, we should all perish. —In Hm., *ἂν* (*κε*) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with *ἂν* in the conclusion, is called the *POTENTIAL OPTATIVE*, cf. 722 a.

749. There is a very different use of the optative with *εἰ*, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: *ἐπορεύμην, ἴνα, εἰ τι δέοιτο, ὠφελοῖν αὐτόν* I was going, in order that I might aid him, if he should have any need of it (present *πορεύομαι, ἴνα, ἔδν τι δέγεται, ὠφελεῖ*). —In the oratio obliqua, after verbs of past time, the optative is often used with *εἰ*, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): *Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἔπαινε, εἰ ταῦτα πεποιθὼς εἴη* Cleander said that he did not praise Desirpus, if he had done these things (or. recta *οὐκ ἔπαινε, εἰ πεποιθὴς*); *ἐδήλωσε Κύριος ὅτι ἔτοιμός ἐστι (735) μάχεσθαι, εἰ τις ἐξέρχοιτο* Cyrus showed that he was ready to fight, if any one should come out (or. recta *ἔτοιμός εἰμι, ἔδν τις ἐξέρχηται*). Cf. 738.

a. The optative with *εἰ* is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: *εἰ ποὺ ἐξελάνου Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κύρον* as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἀμαρτάνεις ἂν if you mean this, you might be in error, *ἐὰν ἐδεήσῃτε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν* if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good. —A condition of the *second* form is rarely connected with a conclusion of the *fourth*: Hm. *καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἔρ' ὀδὴ νόησεν Ἀφροδίτη* and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be implied in other forms of expression: *δὲ ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλετε* by yourselves (i. e. if you had been left to yourselves) *ye would have perished long ago*. It may be implied even in a co-ordinate sentence: *οὐκ ἐσθίουσι πλεον ἢ δύνανται φέρειν, διαβρᾶν γὰρ ἂν* they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: *παῖδες γενέσθωσαν · φροντίδων ἤδη πάντα πλέα* let children be born (= if they are born), all things now are full of cares.

752. CONDITION OMITTED. This occurs especially in the *second* and *fourth* varieties of supposition. Thus *ἡβουλόμην ἂν* I should wish (εἰ ἔδυνάμην if I had the power, as I have not), *βουλοίμην ἂν* I should wish (εἰ δύναίμην if I should have the power, as possibly I might have). The potential opt. with *ἂν*, in simple sentences, may be explained in this way (722).

753. CONCLUSION OMITTED. This occurs when *εἰ*, *εἴθε*, *εἰ γάρ* are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω · εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε* if then I instruct you well enough (καλῶς ἔχει it is well, or οὕτω διδάσκεισθε be instructed thus); but if not, learn from the men of former times.—For *aposiopesis*, see 883.

754. VERB OMITTED IN CONDITION OR CONCLUSION. This may occur in the cases 508 a, b, c:

χαρίζεσθαι σοι βούλομαι · καὶ γὰρ ἂν καὶ μαινοίμην, εἰ μή (sc. βουλοίμην) ἰ wish to gratify you; for indeed I should be even insane, if I did not wish it, *φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι* fearing, like a boy, to be cut (prop. ὥσπερ ἂν φοβοίτο, εἰ παῖς εἴη as he might fear, if he were a boy).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κύριος ἔξιδις ἐστί *θαυμάζεσθαι* if any other man (is worthy to be admired), *Κύριος* also is worthy (856 b), *ὑπάκουσον, εἴπερ πάποτε ἀνδρώπων τινί* (sc. ὑπήκουσας) obey, if ever yet (you obeyed) any man, *οὐκ οὖν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ* (for εἴπερ τινὰ σφάλλει, σφάλλει σέ) us then it does not deceive, but, if (any one), thee, *εἰ δὴ τῷ σοφώτερος φαίην εἶναι, τοῦτω ἂν* (sc. φαίην, etc.) if in any respect I should say that I was wiser, in this (I should say it).—Hence *εἰ μή* gets the meaning of *except*: *οὐ γὰρ ὁρώμεν, εἰ μή ὀλίγους τούτους* for we see not (any, if we do not see these few) except these few. But *εἰ μή διὰ* except for must be explained by supplying an idea of hindrance: *ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μή διὰ τὴν ἐκείνου μέλλησιν* it appeared that they would have taken all things, (if not prevented by) except for his delay.

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆγχε τὰ χρήματα · εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς he bade them restore the property; but if not (if they should not restore it, εἰ μή ἀποδοίεν), he said he would make war upon them. *Εἰ δὲ μή* is sometimes found where *ἐὰν δὲ μή* would be more regular: *ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθείας, ξυνομολογήσατε · εἰ δὲ μή, ἀντιτελερεῖ* if I seem to you to speak truth, agree with me; but if not, oppose. It is often used after negative sentences, where we might expect *εἰ δέ*: *μη οὕτω λέγε · εἰ δὲ μή, οὐ θαρροῦντά με ἔξεῖς* do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident. So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μή*: *εἰ μὲν βούλεται, ἐψέτω · εἰ δ', ὅ τι βούλεται, τοῦτο ποιέτω* if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes.

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or adverbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in indirect questions, 735 b), οὐκ ἔχω δ τι πρῶτον λαβεῖν I (have not) know not what I should first take; OPTATIVE OF WISHING (721), ὅρῳ σε διώκοντα ἄν μὴ τύχοις I see thee pursuing what (I pray) thou mayst not obtain; POTENTIAL OPTATIVE (722), ὅμοις ἔστε παρ' ἃν ἂν κάλλιστα τοῦτο μάθοις you are of those from whom one might best learn this; HYPOTHETICAL INDICATIVE (746 b, 752), οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα ὃ' ἂν ὑμῖν ἡδιστ' ἦν ἀκοῦειν I did not wish to say such things to you as would be most agreeable for you to hear (i. e. εἰ ἔλεγον if I said them).—Even the imperative may stand in a relative sentence: δεῖ πιστεῦσαι τοῖς ἔργοις, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίζετε you must believe the actions, which (I bid you) consider as the surest test of the truth, poet. οἴσθ' ὃ δρᾶσον; knowst thou what thou art to do?—or the subjunctive with imperative meaning: ἐκαθέζετο Ἄνυτος δδε, ὃ μεταδόμεν τῆς γῆτῃσιν Anytus has set down here, to whom let us give a part in the investigation.

756. The FUTURE INDICATIVE is often used in relative sentences to express purpose, see 710 c. Thus, in particular, ὅπως ᾗ, that, in order that, is very often used with the future indicative, after verbs which express attention, care, or effort:

σκοπεῖ ὅπως τὰ πράγματα σωθήσεται see to it that the state be preserved (lit. how the state shall be preserved), φρόντιζε ὅπως μὴδὲν ἀνέμιον τῆς βασιλείας ποίησιν consider anxiously that you may do nothing unworthy of the royal office. For ὅπως with subjunctive of purpose, see 739.

a. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὅπως παρέσει εἰς τὴν ἐσπέραν (sc. σκοπεῖ look to it) that thou be present at the evening, ὅπως περὶ τοῦ πολέμου μὴδὲν ἐρεῖς (sc. φυλάττω take heed) that thou say nothing concerning the war.

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with ἄν, in a case of *present* uncertainty (728);

the opt. without ἄν, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without ἄν), or the imperative.

Thus δ τι ἂν μέλλης εἰπεῖν, πρότερον ἐπισκοπεῖ τῇ γνώμῃ whatever you may be going to say, first consider it in your mind (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοῶντά τ' ἐφείροι, τὸν σκήπτρῳ ἔλδασκε but whatever man of the people he (might see) saw, and found him bawling, him he struck with his sceptre (= if he saw any one bawling, he struck him), ὅς ἂν τούτων τι δρῇ, τεθνήσκει whoever may do any of these things, let him die ἡκετεύουσιν (699) δτω ἐντυγχάνουσιν μὴ φεύγειν they

entreat whomsoever they might fall in with not to flee, ἔφασαν εἶπιν ὅποια ἂν δύνασται κρᾶτιστα (729 a) they declared that they would say such things as they best (can) could, πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον they were destroying all, as many as they might take on the sea.

758. Hypothetical relative sentences of *time*, *place*, and *manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιεμένοντες ἑκάστοτε ἕως ἀνοιχθῆναι τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοίχθῃ, ἦμεν πρὸς τὸν Σωκράτη we waited each time until the prison should be opened; but when it was opened, we went to Socrates (if it was opened at any time, we waited till then, and went then), δεῖ τοὺς γενομένους, μέχρι ἂν ζῶσι, ποιεῖν those who are born must toil as long as they live (if they live for any length of time, they must toil so long), ἑπεσθε ὅπου ἂν τις ἡγήται follow where any one may lead you (if one lead you anywhere), ὥς ἂν τις χρήσεται τοῖς πράγμασιν, ὅπως ἀνάγκη καὶ τὸ τέλος ἐκβαλεῖν in whatever way one may conduct his affairs, in the same way must the end also turn out.

For conjunctions of time, place, and manner, see 875-9. For πρὶν with the infinitive, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in immediate connection with the relative word: it even unites with some relative adverbs, giving compound forms, — ὅταν, ὅποτε, ἐπεί, ἐπειδὴ. (Hd. ἐπείν), ἐπειδὴν, from ὅτε, ὅποτε, ἐπεί, ἐπειδὴ. — But ἄν is sometimes omitted, even by Attic writers, where the rule requires it: ἔσπεισται, μέχρι οὐ ἐπανελεύσιν οἱ πρέσβεις a truce has been made, until the ambassadors shall have come back. Still more rarely is ἄν found with the optative.

760. a. The aorist subjunctive with ἄν is often nearly equivalent to the Latin future perfect (747 a): ἐπειδὴν πάντα ἀκούσῃτε, κρίνατε when you (shall) have heard all, then judge.

b. The subjunctive with ἄν is sometimes found in cases of past uncertainty (729 a): πολεμεῖν οὐκ ἔδῳκε δυνατόν εἶναι, πρὶν ἂν ἱππίας μεταπέμψωσι it did not as yet seem to be possible to carry on war, before they should send for cavalry.

c. The optative, used in hypothetical relative sentences, implies past expectation, and very often with the idea of indefinite frequency (729 b): ὅποτε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον as often as the Greeks might attack the enemy, these escaped with ease.

d. But sometimes it is used, espec. in poetry, to express a mere possibility (730): ποιεῖν ἢ πόλις στήσῃ, τοῦδε χρὴ κλέειν if the city should instal any one as ruler, him it is necessary to obey. This is regularly the case, when the principal verb is an opt. of mere possibility: ἐκὼν ἂν ἀρέσκειν (or εἰ γὰρ ἔχῃς) ἄνδρα ὅστις ἐθέλοι ἀπερκεῖν τοὺς ἀδικούντας σε you would gladly support (or, O that you might have) a man who would be willing to keep off those that injure you.

761. A hypothetical relative sentence takes the indicative, when it expresses an event assumed as real (cf. 745): οὐδὲ μὴ εὗρισκον, κενοτάφιον αὐτοῖς ἐποίησαν (= εἰ τινὰς μὴ εὗρ) if they failed of finding any, they made a cenotaph for them. Such sentences, though very common, have nothing peculiar in the use of the mode. But, if negative, they take μὴ, not οὐ: see 835.

C. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:—as a SUBJECT,

chiefly with INTRANSITIVE or PASSIVE verbs: πᾶσιν ἀδεῖν χαλεπὸν (sc. ἐστὶ, 508 a) *to please all is difficult*, ἐξὴν μένειν *it was possible to remain*, ἔδοξε προέλ-
 ραι *it seemed best to proceed*, οὐχ ὑμῖν προσήκει (πρέπει) *it does not become you to be afraid of these*, λέγεται τὸν Κύρον νικῆσαι *it is said that Cyrus conquered*.—The infinitive may also stand as the predicate: τοῦτο
 μαρτυρεῖν καλεῖται *this is called learning*.

764. AS AN OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (verba sentiendi et declarandi): σέβει δεῖν *he thinks it is necessary*, ἀκούω πάντας παρῆναι *I hear that all are present*, ἠμωμύκατε δικάσαι *ye have sworn to give judgment*, κινεῖσθαι τὰ πάντα ἀποφανόμενος *maintaining that all things are in motion*.

b. with verbs which imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE,—to produce (or prevent) an action: δύναται ἀπελθεῖν *they can go away*, μείζον τι ἔχω εἰπεῖν *I have something greater to say (can say it)*, οὐ πέ-
 φυκας δουλεύειν *thou art not formed to be a slave*, πλουτεῖν ἐθέλει *he wishes to be rich*, φοβοῦμαι λέγειν *I am afraid to speak*, ἐγνωσαν τὸν ποταμὸν διαβῆναι *they determined to cross the river*, τίς αὐτὸν κωλύσει δεῦρο βαλῆναι *who will hinder him from marching hither?* ὑμῖν συμβουλεύω γῆναι ὑμᾶς αὐτοὺς *I advise you to know yourselves*, αἰτοῦνται τοὺς θεοὺς δίδοναι *they ask the gods to give*.—So with the impersonal δεῖ *it is necessary*, χρή *it behooves* (strictly, something requires, urges, 494): δεῖ (χρή) μ' ἐλθεῖν *I must (should) come*.

c. sometimes with other verbs: ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαῖναι *the city was in danger of being wholly destroyed*.

765. The infinitive is often used (as an indirect object) to de-
 note the PURPOSE of an action:

Ξενοφὼν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον Ἀερ-
 ρηὸν *left half the army to guard the camp*, παρέχω μαιντὸν τῷ ἱατρῷ τέμνειν
 καὶ καλεῖν *I yield myself up to the physician to cut and cauterize*, πικρὴν δίδοναι
 τῷ *to give one (something) to drink*.

766. The infinitive may stand in *apposition* with the subject or ob-
 ject: αὕτη μόνη ἐστὶ κακὴ πράξις, ἐπιστήμης στερηθῆναι *this alone is evil
 fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE OR ADJECTIVE:

οὐχ ὅρα καθεύδειν *it is not a time to be sleeping*, ἀνάγκη ἐπιμελεῖσθαι *it is necessary to take care*, ἡλικίαν ἔχουσι παιδεύεσθαι *they have the proper age for receiving instruction*, ὅκος ἦν ἀνίστασθαι *there was an unwillingness 'o rise up*, οὐδὲς φθόνος λέγειν *there is no (grudge) objection to speaking*,—ποδῦμος (ἐτόιμος) κίνδυνον μένειν *eager (ready) to abide danger*, ἱκανός (δεινός, πιδανός) λέγειν *able (skilful, persuasive) in speaking*, ἕλιος πληγὰς λαβεῖν *worthy to receive blows*, χαλεπὸν εὑρεῖν *hard to find*, οἰκία ἡδίστη ἐνδιατᾶσθαι *a house very pleasant to live in*, λόγοι χρησιμώτατοι ἀκοῦσαι *words most useful to hear*, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγῆσθαι τὰ πραχθέντα *but the time is (too) short to relate what was done* (659).

For οἶος, οἶόςτε, ὅσος, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (608) or of respect (609).—The infinitive used as a dative of respect is sometimes found with substantives: θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: ἕλιος θαυμάζειν *worthy of admiration* (that one should admire him) = ἕλιος θαυμάζεσθαι *worthy to be admired*.

768. The infinitive is used with ἤ *than* after comparative words:

ποτ. νόσημα μείζον ἢ φέρειν *a disease (greater than that one should bear it) too great to be borne*, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι *nothing else than appearing to be wise*.—ὥστε is usually added with the infinitive: ἦσθοντο Ἐκδικὸν ἐλάττω δυνάμει ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that Ecdicus had too small a force to assist his friends*. Cf. 659. For infinitive with τοῦ after comparatives, see 781.

769. After πρὶν (prius) *before*, ἤ is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὁρθῶς ὑποδέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν *before laying down the commencement properly, I think it vain to speak about the end*. Hm. uses πάρος in a similar way: πάρος τὰδε ἔργα γενέσθαι *before these works were brought to pass*. Instead of πρὶν alone, we often find πρότερον . . . πρὶν, or πρόσθεν . . . πρὶν (and in Hm. πρὶν . . . πρὶν, or πάρος . . . πρὶν): οὕτω τινὲς εὐπειθεῖς εἰσιν, ὥστε πρὶν εἰδέναι τὸ προσταττόμενον πρότερον πελιδνῶνται *some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with ὥστε to denote the RESULT:

τοὶς ἡλικιώταις συνεκράτο, ὥστε οἰκείως διακείσθαι *he had mingled with those of his own age, so as to be on familiar terms with them*. The infin. with ὥστε may also denote the PURPOSE (as a result to be attained): τῶν ποιούσιν, ὥστε δικὴν μὴ δίδοναι *they do every thing, in order not to suffer punishment*;—or the CONDITION (to be attained, in order that something else may be): ἐξῆν τοῖς προγόνους ἐρχομένους τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king*.

For ἐφ' ᾧ with the infinitive, see 813.

771. Both πρὶν and ὥστε are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: εἰς τῆς

δοτεράων οὐχ ἦκεν, ὥςδ' οἱ "Ἕλληνες ἐφρόντιζον on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνδένδε ἀπελθεῖν πρὶν ἢν δῶ δίκην I must not go hence before I have suffered punishment (760 a).

772. INFINITIVE IN LOOSE CONSTRUCTION. The infinitive (with or without the particle ὥς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν so to speak, to use this (rather strong) expression, (ὥς) συνελόντι εἰπεῖν (sc. τινί, cf. 601 a) to speak concisely, ἐμοὶ δοκεῖν as it seems to me, in my view, ὀλίγου (μικροῦ) δεῖν sc as to want little of it, almost, τὸ νῦν εἶναι for the present, κατὰ τοῦτο εἶναι in this relation, and the like.

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἤγγειλαν τὸν Κύρον νικῆσαι they reported that Cyrus had conquered, συνέβη μὴδὲνα τῶν στρατηγῶν παρῆναι it chanced that no one of the generals was present, — τὸν ἄδικον ἄνδρα φημι ἄδλιον εἶναι I assert that the unjust man is miserable, καὶ οἱ μὲν εὐχοντο ὥς δοκίλους ὄντας ληφθῆναι and some desired that they should be taken as being treacherous.

a. The subject of the infinitive may be another infinitive: διαπεπραγμένους ἦκει παρὰ βασιλέως δοθῆναι οἱ σώζειν τοὺς "Ἕλληνας he is come having obtained from the king that it should be granted him to rescue the Greeks, where σώζειν is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 784 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἔπτα σφᾶς ἔφη διαλεχθέντας λέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην καὶ ταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away: but when they came to the house, they found the door open."

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an *indefinite* word:

πᾶσιν ἄδειν χαλεπὸν (sc. τινὰ for any one) to please all is difficult, οὐχ ὥρα καθεύδειν it is not a time (for one) to be sleeping, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful (for me) to hear. — A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (sc. τινὰ) μετρήσασθαι καὶ ἀριθμῆσθαι εἶδέναι such things (a man) may know by measuring and counting.

775. 2. when it is the same as the *subject* of the *principal* verb:

ὁμολόκατε δικάσειν ye have sworn to give judgment (that you will give), φοβούμαι λέγειν I am afraid to speak, πᾶν ποιούσιν ὥστε δίκην μὴ διδόναι they do every thing in order not to suffer punishment (that they may not suffer). — A predicate-noun with the infinitive is then put in the nominative case: δ' Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander declared that he was son of Zeus, ἐγὼ οὐχ

ἡμολογήσω ἔκλητος ἦκειν, ἀλλ' ἐπὶ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee*, οἱ δοκοῦντες πάντων σοφώτατοι εἶναι *those who seem to be wisest of all*.

a. From ἐκὼν *willing*, connected as pred.-adj. with the inf. εἶναι used in loose construction (772), comes the phrase ἐκὼν εἶναι (so as to be willing) *willingly*: τοῦτο ἐκὼν εἶναι οὐ ποιήσω *I shall not do this of my own will*.

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: Hd. οἱ Αἰγύπτιοι ἐνὸμίζον ἑαυτοὺς πρώτους γενέσθαι ἀνδρῶπων *the Egyptians believed that they themselves were created first among men*, εἰ οἴσῃτε Χαλκιδίας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πρόφραγμα, οὐκ ὁρῶς οἴσῃτε *if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken*.

776. 3. when it is the same as the *object* of the *principal* verb:

τίς αὐτὸν κωλύσει δεῦρο βαλῆναι *who will hinder him from coming hither?* τὸ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half to guard the camp*, ὑμῖν συμβουλεύω γινῶναι ὑμᾶς αὐτοὺς *I advise you to know yourselves*.—A predicate-noun with the infinitive takes the case of the preceding object: Κύρον ἰδόντο ὡς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible*, παντὶ ἔρχοντι προσήκει φρονίμω εἶναι *it becomes every ruler to be prudent*; —but sometimes it stands in the accusative, when the object is a genitive or dative: συμφέρεи αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is advantageous for them to be friends rather than enemies*.

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with δοκεῖ *it appears*, ἔοικε *it seems*, λέγεται *it is said*, ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, and the like; with συμβαίνει *it happens*; and with δίκαιόν ἐστι *it is just*, ἀναγκαῖόν ἐστι *it is necessary*, ἐπιτήδειόν ἐστι *it is fitting*, and some similar phrases: ὁ Κύρος ἡγγέλθη νικῆσαι (Cyrus was reported to have conquered) = ἡγγέλθη τὸν Κύρον νικῆσαι *it was reported that Cyrus had conquered*, αὐτός μοι δοκῶ ἐνθάδε καταμενεῖν *it seems to me that I myself shall remain here*, δίκαιος εἰ ἔγειν ἀνδρώπους (thou art just to lead men) *it is just that thou shouldst lead men*, ἐπιδοξοί εἰσι τὸ αὐτὸ πάσcesσαι (they are probable to suffer) *it is probable that they will suffer the same*.—Yet the impersonal construction is also admissible: ἡγγέλθη τὸν Κύρον νικῆσαι, σὲ δίκαιόν ἐστιν ἔγειν ἀνδρώπους, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form ἡγγέλθη ὅτι ὁ Κύρος ἐνίκησε, by prolepsis ἡγγέλθη ὁ Κύρος ὅτι ἐνίκησε, and, with νικῆσαι in place of ὅτι ἐνίκησε (734 c), ἡγγέλθη ὁ Κύρος νικῆσαι.

b. The *ordinary* construction of the acc. with the inf. (773) may be explained by a similar prolepsis, when the principal verb is *transitive*: thus, proper form ἡγγεῖλαν ὅτι ὁ Κύρος ἐνίκησε, by prolepsis ἡγγεῖλαν τὸν Κύρον ὅτι ἐνίκησε, and with the infin. ἡγγεῖλαν τὸν Κύρον νικῆσαι. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει to be wise is the first (condition) of happiness, τὸ ἁμαρτάνειν (sc. αὐτοῦς) ἀνθρώπους ὄντας οὐδὲν θάυμαστόν (sc. ἐστὶ) it is no wonder that being men they should err.

780. ACCUSATIVE: παρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἂ βούλει πράττειν endeavor to secure, as far as possible, the understanding of those things which you wish to pursue. Especially with the prepositions *eis* or *κατὰ* in reference to, *διὰ* by reason of, *ἐπὶ* or *πρὸς* in order to, *παρὰ* in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶαι ἀδικηθῆναι do you think you would not be injured on account of being a foreigner? πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμένος well trained to having only moderate wants.

a. The infinitive with *τό* is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν they are without hope as regards the invasion of our land, τίς Μήδων σοῦ ἀπελπίσθη τὸ μὴ σοι ἀκολουθεῖν what one of the Medes remained away from you, so as not to follow you (as to the not following)? Sometimes it resembles the adverbial accusative, see 772.

781. GENITIVE: ἐπιθυμία τοῦ πιεῖν desire of drinking, ἡ τοῦ πείδειν τέχνη the art of persuading, ἀήδης τοῦ κατακοῦειν τινός unaccustomed to obeying any one, ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι to me there is nothing more important than to become as good as possible, ἐπιμελεῖται τοῦ ὥς φρονιμώτατος εἶναι he is careful (of being) to be as wise as possible. So with many prepositions, as *ἐξ* from, in consequence of, *πρὸ* before, prior to, *περὶ* concerning, *ἐνεκα* on account of, *ὕπέρ* for the sake of, *διὰ* by means of, *ἄνευ* without, aside from; and with some adverbs, as *ἐξω* εἶναι τοῦ κακῶς πύσχειν to be out of reach of injury.

a. The infinitive with *τοῦ* is often used, without a preposition, to denote the PURPOSE (especially a negative purpose): τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτῶν, σκοποῦς καθίσταμεν that the hare may not escape out of the nets, we set watchers.

782. DATIVE: ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοῦς Φωκίας σώζεσθαι these things were no bar to the preservation of the Phocians. Especially as dative of means, cause, or manner: κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἵναυ he has triumphed by marching first against the enemy, αἱ καλῶς πολιτευόμεναι δημοκρατίαι πρέχουσι τῷ δικαιοτέροις εἶναι well conducted democracies are superior in being more just. Also with prepositions, as *ἐν* in, *ἐπὶ* on the ground of or on condition that, *πρὸς* in addition to: ἐν τῷ ἑκάστον δικαίως ἔρχειν ἡ πολιτεία σώζεται when each administers his office justly, the order of the state is preserved (in and through the just administration).

Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *μάλιστα οἶμαι ἄν σεῦ πυθέσθαι* (independent construction *μάλιστα ἄν πυθόμην*) *I think that I should learn best from you*; —and with expressed condition (748): *δοκεῖτέ μοι (777) πάλιν βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι* (indep. *βέλτιον ἄν βουλευσάσθε*), *εἰ τὸν τόπον τῆς χώρας ἐνδυμνηδείητε* *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): *Κύρος εἰ ἐβίωσεν, ἔριστος ἄν δοκεῖ ἄρχων γενέσθαι* (indep. *ἔριστος ἄν ἐγένετο*) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with implied condition (751): *τοὺς ταῦτα ἀγνοῦντας Σακράτης ἀνδραποδάδεις ἄν κεκλησθαι ἠγείτο* (indep. *εἰ τινες ταῦτα ἠγνόουν, ἀνδραποδάδεις ἄν ἐκέκληντο*) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: Hm. *παῖδα δ' ἐμοὶ λύσαι τε φίλην, τὰ τ' ἔποινα δέχεσθαι* *release to me my dear child, and accept the ransom*, Hm. *δαρσύν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* *with courage now, Diomedes, fight against the Trojans*, σὺ, Κλεαρῖδα, *τὰς πύλας ἀνοίξας ἐπεκτεῖν* *do thou, Clearidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρείας ἄγυ ἀς ἔχουσα (= *πόλις εὐρυάγυια* Hm., or *πόλις ἣ εὐρείας ἄγυιας ἔχει*) *a city having broad streets*, *αἱ καλούμεναι Αἰόλου νῆσοι* *the so-called islands of Aëolus*, *ὁ παρὼν καιρὸς* *the present occasion*. —The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a substantive (509):

οἱ παρόντες the (persons) present, *ὁ τυχών* whoever happens, *παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι* with those who appear to be best, *πλέμεν ἐπὶ πᾶσι ναῦς κεκτημένους* we are sailing against (men) who possess many ships.—Such participles are often to be translated by substantives: *ὁ δράσας* the doer, *οἱ λέγοντες* the speakers, *προσηκοῦντές τινες* some relatives, *πόλις πολεμούντων* a city of belligerents, *τὰ δέοντα* the duties, *πρὸς τὸ τελευταῖον ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται* by the final issue is each one of the previous measures judged of.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: *τὰ συμφέροντα τῆς πόλεως* (563) the advantages of the state, *τὸ δοξάζον τῆς ψυχῆς* (559) the thinking (part) of the soul, poet. *ὁ ἐκείνου τεκνών* (563 a) his parent.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: *τὸ μὴ μελετᾶν* the not-exercising, failure to exercise (= *τὸ μὴ μελετᾶν*). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying* an *essential* part of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714–18): *ταῦτα εἰπὼν ἀπῆεν* after saying these things, he went away, *γελῶν εἶπε* he spoke laughing (at the same time), *προσέχετε τοῖς ἀναγινωσκομένοις τὸν νοῦν* give your attention to these things, while they are being read, *Ἀλκιβιάδης ἔτι παῖς ὢν ἰδανμύετο* Alcibiades, while yet a boy, was admired (in such cases ὢν cannot be omitted), *ἐπὶ Ἀρχύτα ἐφορευόντος Λύσανδρος εἰς Ἔφεσον ἀφίκετο* while Archytas was ephor, Lysander came to Ephesus.

Sometimes the participle may be rendered by an *adverbial expression*: *ἀρχόμενος* at first, *τελευτῶν* at last, *διαλειπὼν χρόνον* after an interval of time, *εὖ* (καλῶς) *ποιῶν* with right. Similarly *πολλῇ τέχνῃ* χρώμενος with much art, *τὰς ναῖς ἀπέστειλαν ἔχοντα* Ἀλκίδας they despatched Alcidas with the ships. Observe also such forms as *φλυαρεῖς ἔχων* thou art trifling (holding on to it) continually, *ἔνοργε ἀνόσας* open with despatch, *ἔκει τὰ κακὰ φερόμενα* the evils are come with a rush (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: *ληϊζόμενοι ζῶσι* they live by plundering, *οὐκ ἔστιν ἀδικούντα δύνανται βεβαίαν κτήσασθαι* it is not possible (for any one) by wrong-doing to gain firm power.

c. CAUSE: *τούτων τῶν κερδῶν ἀπείχοντο αἰσχρὰ νομίζοντες εἶναι* from them gains they abstained, because they considered them to be shameful.—Thus τ *παθὼν* having suffered what? and τί *μαθὼν* having learned what? are used in asking, with surprise or severity, the reason of some fact: τί γὰρ *μαθόντες* τοὺς θεοὺς ὑβρίζετε for with what idea did you insult the gods?

d. END. The future participle often denotes purpose: *παρῆλθ' ἄνθρωποι συμβουλεύσαντες ὑμῖν* I have come forward to advise you, *τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἔγειν δὲ δίκην δόνοντα* it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment (lit. give justice).

e. CONDITION: *τοῖς Ἀθηναίοις πολεμοῦσιν ἔμεινον ἔσται* it will be better for the Athenians, if they make war.—Even an attributive participle may imply a condition on which the verb depends: *ὁ μὴ παρὰ ἄνθρωπος οὐ παιδεύεται* the man who is not whipped is not educated (if not whipped, he is not educated). The conditional participle with μή can often be rendered by without: *οὐκ ἔστιν ἄρχειν μὴ δίδοντα μισθόν* it is not possible to command without giving pay (774).

f. CONCESSION (cf. 874): *τὸ ὕδωρ εὐωδέτατον ἔριστον ἐν ὕδατι* water is the cheapest (of all things), though it is the best, *ὅμεις ὑποφρόμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην* you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus *τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυσχεροῦντες* by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies.

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: *Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι* while Pericles was their leader, the Athenians accomplished many noble works, *τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλθον* after these things were said, they rose up and went away.

b. MEANS: *τῶν σωμάτων δηλυνομένων, καὶ αἱ ψυχαὶ ἀρρωστώτεραι γίνονται.* (the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.

c. CAUSE: *οὐδὲν τῶν δεόντων ποιοῦντων ὁμῶν, κακῶς ἔχει τὰ πράγματα* because you are not doing any of your duties, your affairs are in bad condition.

d. CONDITION: *οὐκ ἂν ἦλθον δεῦρο, ὁμῶν μὴ κελευσάντων* (= εἰ μὴ ὁμῆς ἐκελεύσατε) I should not have come here, if you had not commanded it, poet. γένοιτο ἂν τῶν, θεοῦ τεχνωμένου (= εἰ θεὸς τεχνῶτο) every thing would come to pass, should a divinity contrive.

e. CONCESSION: *πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστον ἔστι* though there are many wild animals on land and sea, this one is the greatest.

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: *ἔντευθεν προΐδων, ἐφαίνετο ἵχνια ἱππῶν* as they (the army of Cyrus) were proceeding from thence, there appeared tracks of horses, *ὅρτος* (Zeus raining, cf. 504 c) while it was raining. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of *ἐμὶ* to be cannot be omitted, where the sense requires it, as in *σοῦ παῖδος ὄντος* (but Lat. *te puero*) when thou wert a boy. Except in connection with the adjectives *ἐκόν* and *ἄκων*, which closely resemble participles: *ἐμοῦ ἐκόντος* with my consent, *ἐμοῦ ἄκοντος* against my will.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: *ὁ Κύρος τὸν Κροΐσον νικήσας κατεστρέψατο τοὺς Λυδοὺς*, Lat. *Cyrus, Croesus victo, Lydos sibi subiecit*.

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: *ταῦτ' εἰπόντος αὐτοῦ, εἶδε τι λέγειν τῷ Ἀστυάγει* (= *ταῦτ' εἰπὼν εἶδε*) when he had said these things, he appeared to Astyages to say something (important), *διαβεβηκότες Περικλείους, ἡγγέλθη αὐτῷ* (= *διαβεβηκότες Περικλείη ἡγγέλθη*) when Pericles had crossed over, word was brought to him.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: *οὐδεὶς, ἐξὸν εἰρήνην ἔχειν, πόλεμον αἰρήσεται* no one, (it being permitted him) when he is permitted to keep peace, will choose war, *προσταχθέν μοι Μένωνα ἔχειν εἰς Ἑλλάσποντον, φέροντα διὰ τάχους* (it being commanded) when a command was given me to convey Menon to the Hellespont, I went in haste, *κραυγῇ οὐκ ὀλίγῃ ἐχράντο, ἀδύνατον ἦν ἐν νυκτὶ ἄλλῃ τῇ σημῆναι* they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means. The infinitive is sometimes understood: *οὐδεὶς τὸ μείζον αἰρήσεται, ἐξὸν τὸ ἑλαττον* (sc. *αἰρεῖσθαι*) no one will choose the greater (of two evils), when it is permitted (to choose) the less.

b. when the SUBJECT is INDETERMINATE: *τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίγνεσθαι* none of these things takes place, though it is above all necessary (something requires) that they should take place.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *οὕτως ἔχοντος* or *ἐχόντων* (it being thus, things being thus) in this state of things. So, also, when the subject is a dependent sentence: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ* when it was reported to Astyages that enemies were in the land (for the plural, cf. 518 a, b).

793. After *ὥς* (795 e) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεὶς οἱ πατέρες ἐργουσιν ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων δμιλλαν κατὰ λυσιν οὖσαν ἀρετῆς fathers keep their sons away from evil men, thinking that their society is the destruction of virtue, σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προσταγαμένον αὐτοῖς they were supping in silence, just as if this was enjoined upon them.—Rarely so, without preceding *ὥς* or *ὥσπερ*: *προσηκόν αὐτῷ τοῦ κλήρου μέρος σίκκος* a part of the inheritance belonged to him, *δοξάντα δὲ ταῦτα* but these things having been resolved on (also *δοξας ταῦτα*, where perhaps *ποιεῖν* should be supplied).

794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσῆλθομεν εἰς τὸν πόλεμον ἔχοντες τρεῖς τετρακοσίας, διαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, *τῷ τείχει προσέβαλον ἀσθενεῖ καὶ ἀνδράπων οὐκ ἐνόντων* they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. *τότε, ἔτα, ἔπειτα, οὕτως* represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε* he left a garrison, and thus (after doing this) marched home again.

b. *εὐθὺς* (placed *before* the participle) represents the succession as IMMEDIATE: *τῷ δεξιῷ κέρει εὐθὺς ἀποβιβηκότες ἐπέκειντο* they fell upon the right wing immediately after its landing.

c. *ἅμα* at the same time and *μεταξύ* between represent the two actions as CONTEMPORANEOUS: *οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι* the Greeks were fighting while upon the march, *λέγοντός σου, μεταξύ μοι γέγονε ἡ φωνή* even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. *ἔτε* (also *οἶον, οἶα*) with the participle gives a CAUSAL meaning: *κατέδαρδε πᾶν πολύ, ἔτε μακρῶν τῶν νυκτῶν οὐσῶν* he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. *ὥς* with the participle represents its meaning as SUBJECTIVE, that is, as thought, felt, or uttered, by some person: *Σωκράτην παθεῖσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν* they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, *θαυμάζονται ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι* they are admired as having been (in the view of their admirers) both wise and fortunate men, *λέγει ὥς διδακτοῦ οὐσης τῆς ἀρετῆς* he speaks in the belief that virtue is a thing that can be taught, poet. *ἔξεσσι φανεῖν, ὥς ἐμοῦ μόνης πέλας* (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, *ἵνα πρὸς τὴν ἐκκλησίαν ἦκοιεν, ὥς δὲ ἐγγυγενεῖς ὄντες τῶν ἀπολωλότων* that they might come into the assembly, pretending that they were kinsmen of those who had perished, *ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτοὺς μὲν ἕκαστος οὐ ποιήσων τὸ δοῦν, τὸν δὲ πλεῖστον πράξοντα* (798) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. *καίπερ* (less often *καί*) with the participle gives a CONCESSIVE meaning and is rendered *though*: *καίπερ οὕτω σοφὸς ἦν, βελτίων ἂν γένοιτο* though thou art so wise, thou couldst become better. In Hm., the *καί* and *τέρ* are often separated (cf. 477): *οἱ δὲ καὶ ἀγρόμενοι περ ἐπ' αὐτῷ ἤδὺ γέλασαν* but they, although troubled, laughed pleasantly at him; or *τέρ* alone is used in the same sense: *ἀγρόμενοι περ*.—"Οὔτως yet with the principal verb, expresses the same meaning: Hd. *ὅτερον ἀπικόμενοι τῆς συμβολῆς ἤμελλοντο ὅμως δεήσασθαι τοὺς Μήδους* though they came too late for the engagement, they yet desired to look upon the Medes.

Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: *παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι* *cease consulting forever on the same matters*, *ἰσθὶ λυπηρὸς ὧν κινῶ* *that you are offensive*.

b. to the OBJECT: *ὁ πόλεμος ἔπαυσεν ἡμᾶς ἀεὶ περὶ τῶν αὐτῶν βουλευομένους* *the war compelled us to cease consulting forever on the same matters*, *οἶδα αὐτὸν λυπηρὸν ὅτι κινῶ* *that he is offensive*.

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. AS BEING OR APPEARING TO BE.

So with *εἶμι* to *be*, *ὑπάρχω* to *be* (orig. to begin to be), *ἔχω* (to hold one's self, and hence) to *be*,—*φαίνομαι* to *appear* (802), *φανερὸς* (δηλός) *εἶμι* to *be manifest*, *τοιαῖα* *I seem*.—So with verbs of *SHOWING* (causing to appear): *δείκνυμι* (δηλῶς, ἀποφαίνω) to *show*, *ποιέω* to *represent*, *ἐξελέγχω* to *convict*, *ἀγγέλλω* to *announce*, *ὁμολογέω* to *acknowledge*.

Thus *εἰ τοῖς πλείουσιν ἀρέσκοι ἔσμεν* *if we are acceptable to the majority*, *ὥστε προσήκον ἔστι* or *ὥστε προσήκον* *as it is proper*. For the participle used with *εἶμι* to supply certain parts of the verb, see 385, 392-3, 718.—*κηρύξας ἔχω* *I have proclaimed* (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like *ἀνθρώποι δοῦλους ἔχουσι* *they purchase slaves and hold them*, belong to 788.—*ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας* *they show that the exiles were long ago bad*, *Φίλιππος πάντα ἑνεκα ἑαυτοῦ ποιῶν ἐξελέχθηται* *Philip has been convicted of doing all things for himself*.

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with *ἀρχομαι* to *begin* (691), *διατελέω* (διᾶγω) to *continue*, *παύω* to *make one cease*, *παύομαι* (λήγω, ἐπέχω) to *cease*, *δια-* (ἐπι-) *λείπω* to *leave off*, *intermit*; also *ἀπαγορεύω* to *give over*, *ἐλλείπω* to *fail*.—Thus *διατελῶ ἐννοίαν ἔχων πᾶσιν ὁμῖν* *I continue to bear good-will to you all*, *ἐπίσχες ὀργιζόμενος* *cease to be angry*, *Ἀγησίλαος οὐκ ἀπέειπε μεγάλων καὶ καλῶν ἐπιθέμενος* *Agésilas did not give up aiming at great and honorable things*.

799. 3. as an object of PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with *αἰσθάνομαι* to *perceive*, *νομίζω* to *consider*, *ὁρᾶω* to *see*, *περιόρῶ* to (overlook) *allow*, *ἀκούω* to *hear*, *μανθάνω* to *learn* (802), *πυνθάνομαι* to *learn by inquiry*, *εὐρίσκω* to *find*, *λαμβάνω* to (catch) *detect*, *ἁλίσκομαι* (φωρᾶμαι) to *be detected*,—*οἶδα* (ἐπίσταμαι, γινώσκω) to *know* (802), *ἀγνοέω* to *be ignorant*,—*μνησθῆναι* *I remember* (802), *ἐπιλανθάνομαι* to *forget*.

Thus *εἶδον τοὺς πολεμίους πελάζοντας* *they saw the enemy approaching*, *ἤδεις ἀκούς Σωκράτους διαλεγόμενου* *I gladly hear Socrates discoursing*, *ἢν ἐπιβουλευόντων ἁλίσκηται* *if he should be detected in laying plots*, *εὐήδης ἔστιν ὅστις ἀγνοεῖ τὸν ἐκείθεν* (cf. 618 a) *πόλεμον δεῦρο ἔξοντα* *foolish is (any one) who does not know that the war subsisting there will come hither*.

a. *σύνειδά μοι* may take the participle either in the nominative or in the dative: *ἑαυτῷ συνιθεῖν οὐδὲν ἐπιστάμενος* or *ἐπισταμένῳ* *he was conscious that he*

knew nothing. When it means to know by privity with another, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OF EMOTION.

So with φέρω *to bear*, ἀνέχομαι *to support*, καρτερῶ *to endure*,—χαίρω (ἡδομαι, τέρπομαι) *to be pleased*, ἀγαπᾶω *to be content*, ἀγανακτέω (ἄχδομαι, χαλεπῶς φέρω) *to be vexed, displeased*, ὀργίζομαι *to be angry*, αἰσχύνομαι *to be ashamed* (802), μεταμέλομαι (μεταμέλει μοι) *to repent*: also κάμνω *to be weary*.—Thus δύναται λοιδορούμενος φέρειν *he is able to bear being reviled*, χαίρει ἐπαινούμενος *he delights in being praised*, μεταμέλει αὐτῷ ψευσαμένῳ *he repents of having lied*, μανδάνων μὴ κάμνῃ *be not weary in learning*.

a. The participle with verbs of emotion might be regarded as the *circumstantial* used to express *means* or *cause*.

801. 5. as *taking place* in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by εἶ (κακῶς) ποιοῦ; WRONGLY, by ἀδικέω, ἁμαρτάνω; WITH SUPERIORITY OR INFERIORITY, by νικᾶω, ἡττῶμαι; BY CHANCE, by τυγχάνω, poet. κυρέω; WITHOUT NOTICE, by λανθάνω; BEFORE the action of another, by φθάνω; etc.—Thus ἀδικεῖτε πολέμου ἔρχοντες καὶ σπονδὰς λύοντες *ye do wrong in commencing war and breaking truce*, ἔτυχον δουλῆται ἐν τῇ ἀγορῇ καθεύδοντες *heavy-armed men, as it chanced, were sleeping in the market-place*, ἔλαθε τὸν Κύρον ἀπελθὼν *he departed without the knowledge of Cyrus*, ἔλαδον διαφθαρέντες (sc. ἑαυτοὺς unnoticed by themselves) *they were ruined unawares*, φθάνει τοὺς φίλους εὐεργετῶν *he anticipates his friends in conferring benefits*.

a. With τυγχάνω, the participle may be omitted where it is readily supplied from the connection: περιέτρεχον ὅπῃ τύχοιμι (sc. περιτρέχων) *I was running about wherever I might chance*.

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus φαίνεται πλουτῶν *he appears to be rich* (is rich and appears so), but φαίνεται πλουτεῖν *he has the appearance* (perhaps deceptive) *of being rich*; αἰσχύνομαι λέγων *I speak with shame*, but αἰσχύνομαι λέγειν *I am ashamed to speak* (and therefore do not speak); οἶδε (μανδάνει) νικῶν *he knows (learns) that he is victorious*, but οἶδε (μανδάνει) νικᾶν *he knows (learns) how to be victorious*; μέμνημαι εἰς κίνδυνον ἐλθὼν *I remember that I came into danger*, but μέμνημαι τὸν κίνδυνον φεβέειν *I am mindful to shun the danger*.

Participle with ἄν.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): τὰς ἄλλας πόλεις ὑπερέβρων, ἐς οὐκ ἂν δυναμένας βοηθεῖσαι (indep. οὐκ ἂν δύναντο) *the other cities they overlooked, supposing that they would not be able to give aid*;—also with expressed condition (748): ἐγὼ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω (750), ἡδέως δ' ἂν ἐλεγχθέντων, εἰ τις μὴ ἀληθὲς λέγοι (indep. οἱ ἂν ἐλεγχθεῖεν, ἐλέγξειαν) *I am one of those who would gladly be confuted, if I say anything untrue. but would gladly confute another, if he should say anything untrue*.

b. to the HYPOTHETICAL INDICATIVE with *ἐν* (746): *Φίλιππος Ποτίδααν ἐλὼν καὶ θυρήσειν ἐν αὐτῷ ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκε* (indep. *ἐθυρήθη ἐν*) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olynthians.*

VERBAL ADJECTIVES IN *τέος*.

For the meaning of the verbal adjectives in *τός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμί*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary *action* expressed by the verbal; the former, to the *object* of that necessary action. The copula *εἰμί* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth, *ἡ πόλις τοῖς πολίταις ὠφελητέα ἐστί* the state must be aided by the citizens.

—With the infinitive or participle of *εἰμί*, the object and the verbal may be put in other cases: *ἂ τοῖς ἐλευθεροῖς ἡγεῦντο εἶναι πρακτέα* things which they thought were to be done by freemen, *πολλῶν ἐτι μοι λεκτέων ὄντων* there being many things yet to be said by me.

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀκτέον ἐστί it is necessary to observe the peace, *ἀπτέον ἡμῖν τοῦ πολέμου* we must take hold of the war, *ὅς οὐ παραδοτέα ἐστί* who must not be surrendered.

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the accusative (perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive): *καταβατέον ἐν μέρει ἕκαστον* each one must descend in turn, *οὐδενὶ τρέπευ ἐκόντας ἀδικητέον* by no means should (men) willingly do injustice.

806. a. The verbal in *τέος* may also have an indirect object, like the verb from which it comes: *ὅς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστί* who must not be surrendered to the Athenians.

b. The verbal in *τέος* sometimes shows the meaning of the middle voice: *πειστέον* one must obey (*πέιδω* to persuade, mid. obey), *φυλακτέον* one must guard against (*φυλάσσω* to watch, mid. guard against), *ἀπτέον* one must take hold of (*ἄπτω* to fasten, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF
RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. ATTRACTION. The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted—1. from the ACCUSATIVE to the GENITIVE: μέμνησθε τοῦ ὅρκου οὐ ὁμωμόκατε (instead of ὃν ὁμ.) *remember the oath which ye have sworn*.—2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others*.

a. The relative is seldom attracted FROM any case but the accusative (the object of a verb), or to any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: ὡς ἐντυγχάνω μάλιστα ἔργαμαί σε (for τούτων οἷς) *of those whom I meet with, I admire thee most*, εἰ σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τοῖς οἷς) *if it seems to you best to adhere to those things which seemed best to us just now*. Cf. 810.

809. II. INCORPORATION. The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence—1. The antecedent may conform to the case of the relative: εἴ τινα ὁρᾷ κατασκευάζοντα ἧς ἀρχοῦ χώρας (for τὴν χώραν ἧς ἀρχοῖ) *if he saw any one improving the district of which he was governor*.—2. The relative may conform to the case of the antecedent (*attraction*): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυρί (for ταῖς ναυρί δις ἔλαβε) *in addition to the ships which he received from Lysander*.—3. When both regularly stand in the same case, no change occurs: μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν πάλαί κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess*.

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. ANTECEDENT OMITTED. When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

as instances of incorporation. The relative sentence may then be compared to an attributive with omitted subject (509): it has the use and construction of a substantive in the different cases:

Thus NOMINATIVE: ἐγὼ καὶ ὃν ἐγὼ κρατῶ μενοῦμεν (for οἱ τοὶ ὃν) *I and (those) whom I command will slay.*—ACCUSATIVE: τίς μισεῖν δύναται ὃν ὅφ' οὐ εἶδεν ἀγαθὸς νομισόμενος (for τοῦτον ὅφ' οὐ) *who could hate (the man) by whom he knew that he was considered as good?*—GENITIVE: ἡ πόλις ἡμῶν ὃν ἔλαβε πᾶσι μετέδωκε (for τοῦτων ὃ) *our city gave to all a share of (those things which) what she took.*—DATIVE: εὐχεῖται σὺν οἷς μάλιστα φιλεῖς (for τοῖς τοῖς οἷς) *feast with (those) whom you most love.*

a. In explaining this construction, it is usual, as in the examples just given, to supply a demonstrative as antecedent. It must be observed, however, that the Greek idiom makes a distinction between σὺν οἷς μάλιστα φιλεῖς *with those whom you most love* (your best friends, without other distinction), and σὺν τοῖς οἷς μάλιστα φιλεῖς *with these* (particular persons, mentioned before, or otherwise distinguished) *whom you most love.* We have also σὺν οἷς μάλιστα φιλεῖς σὺν τοῖς οἷς εὐχεῖται (the demonstrative introduced after the relative sentence): this has the same meaning as the form first given, but with an emphatic repetition (680): *with those whom you most love, with THEM (I say) feast.*

811. OTHER RELATIVES. These peculiarities of construction (attraction and incorporation) are not confined to ὅς, but apply also to the other relatives, ὅσος, οἷος, ἥλικος, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιούτοις ἡδεσιν οἷοις Εὐαγόρας εἰχε (for οἷα) *to govern the cities with such manners as Evagoras had, εἰσφέρειτε ὅφ' ὅσων ἑκάστος ἔχει (for ἀπὸ τοσούτων ὅσα) contribute from that amount of property which each one has.* The use of indefinite relatives as dependent interrogatives rests upon incorporation (825 b).

a. The same peculiarities extend to RELATIVE ADVERBS: ἔξω ὑμῶν ἐνθα τὸ πρῶγμα ἐγένετο (for ἐκεῖσε ἐνθα) *I will take you to the place where the affair occurred, τοὺς δούλους ἀποκλείουσι ὅθεν ἂν τι λαβεῖν ᾖ (for ἐκεῖθεν ὅθεν) they exclude the slaves from places whence it may be possible to take any thing.* Often we may supply a pronoun as the antecedent: ἄσκει ὁπόθεν δόξεις φρονεῖν (for τοῦτο ὁπόθεν) *practise that from which you will appear to be wise.* An instance of attraction is seen in διεκομίζοντο εὐδὲς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them.*

812. Ἔστιν οἷ. Here belongs the frequent construction of ἔστιν οἷ, less often εἰσιν οἷ, *there are (those) who*, that is *some* (= τινές, but more emphatic): in like manner ἔστιν οἷτινες, used in questions.

(For the singular ἔστιν, see 516.) Thus: ἀναλαβὼν τῶν ἰππέων τλας ἔστιν ἔς *having taken some squadrons of the cavalry, ὅποιοι ἐγένοντο ἔστιν ἐν οἷς they came to be suspected in some things, ἔστιν οὐστίας ἀνδράπων τεταρμάκας ἐπὶ σοφίᾳ* *hast thou admired any among men on account of wisdom? ἦσαν οἱ (also ᾖ οἱ) καὶ πῦρ προσέφερον some too were bringing fire.* (Compare the word *ἐνιοι* *some*, made up of ἐνι + οἱ, where ἐνι is for ἐνεσσι or ἐνεσι, 615 a.) Similar expressions are ἔστιν ὅτε (*εἴποτε*) *sometimes*, ἔστιν οὐδ' or ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc., in which the omitted antecedent is an idea of time, place, manner, etc.

813. NEUTER RELATIVE. In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε*:

προσῆκει χάριν αὐτοῖς ἔχειν ὃν ἐσώθησαν ἐφ' ὧν (*ὧν* = *τούτων* *ὅτι*, 518 b) *it becomes them to be grateful for this, that they were saved by you.* So *ἀνδ' ὃν* in return for (this) that, *ἐξ ὧν* in consequence of (this) that (cf. *οὐνεκα*, *διδούνεκα*, 869, 3). So also *ἐφ' ᾧ*, *ἐφ' ᾧ* (= *ἐπὶ τούτῳ ὥστε*) on condition that, often used with the infinitive: *οἱ τριάκοντα ἡρέθησαν ἐφ' ᾧ* *συγγράψαι νόμους* the thirty were chosen on the condition that they should draw up laws. Hd. has *ἐπὶ τούτῳ ἐπ' ᾧ* with the same meaning.

a. The neuter relative is used with prepositions in several expressions of time and place: *ἐξ οὗ* (= *ἐκ τούτου ἐν ᾧ* from that point of time at which) *since*, *ἀφ' οὗ* *since*, *ἐν ᾧ* *while*, *εἰς ᾧ* (= *εἰς τούτο ἐν ᾧ*) *till*, *μέχρι* (*ἕχρι*) *ὡς* *until*, also *to where* (to that point of space at which). So with other relatives: *ἐξ οὗ* *since*, *μέχρι* *δου* *as far as where*. Hd. sometimes uses *μέχρι* *οὗ*, like *μέχρι*, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. *ὥς* (full form *τοιούτος ὥς*) is often used with the infinitive, and means of such sort as to, proper for. And so *ὥστε* in such condition as to, able to; *ὥσος* of such amount as to, enough to.

Τὸς οὐκ ἦν ὥρα οἷα ἔρδειν τὸ πεδῖον it was not a proper season to water the plain, *οὐχ οἷοιτε ἦσαν βοηθῆσαι* they were not able to render assistance, *ἔχομεν ὥσος ἀποζῆν* we have enough to live.

815. *ὥς* and *ὥσος* are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": *ἀπέκλαον τὴν ἑμαυτοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένος εἶην* (sc. *λογιζόμενος τοιούτον ἐν ὅρῳ οἷον* considering the kind of man of whom, etc.) *I bewailed my own fortune in that I had been deprived of such a man as a companion*, Hm. *αἵματος εἰς ἀγαθοῖο, οἱ ἀγορεύεις* (sc. *τινὶ λογιζομένῳ τοιαῦτα οἷα* in the view of one who considers, etc.) *thou art of good blood, to judge from such things as thou art saying*. Similarly *εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναῶς ἐτελεύτα* the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly.

a. The same relatives, *ὥς*, *ὥσος*, and *ὥς*, are used in EXCLAMATIONS, where we should employ interrogatives: *ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ* O grandfather, how much trouble you have in your supper (oh! the amount of trouble which you have), *ὥς ἡδὺς εἰ* how pleasant you are (oh! the way in which you are pleasant).

816. When *ὥς* (seldom *ὥσος*, *ἡλικος*) would properly stand in the nominative, as a predicate with *εἶμι*, the copula *εἶμι* is often dropped, and the relative with its subject is attracted into the case of its antecedent: *ἡδὺ ἐστὶ χαρί(σσαι) οἷον σοὶ ἀνδρὶ* (for *τοιούτῳ ὥς* *ὅς* *αὐτῷ*) *it is pleasant to gratify a man such as thou art*. To this construction the article may be prefixed: *τοῖς οἷοις ἡμῶν* to such as we are. Yet sometimes the subject of the relative remains in the nominative: *τοὺς οἷους ὑμεῖς μισεῖτε συκοφάντας* he hates sycophants such as you are. The form *τοὺς ὥς* *οὗτος ἀνδράποδος* is also found.

a. By a similar attraction *ὅστις* gets the meaning of *any whatsoever*; and the same idiom extends to other indefinite relatives. This is always the case when *-ουν* is added: *οὐκ ἐστὶ δικαίου ἀνδρὸς βλάπτειν ὁτινοῦν ἀνδράπων* (for *τινὰ ὅστις*) *it is not the part of a just man to injure*

any person whatsoever. So too *ὅστις* (or *ὅς*) *βούλει*, like Lat. *quivis*, is used for *τις ὃν βούλει*: *περὶ Πολυγνώτου ἢ ἑλλου ὅτου βούλει concerning Polygnotus or any other whom you please.*

b. A peculiar incorporation is seen in the phrases, *ὅσαι μῆνες* (as if *ποσάντακις ὅσαι μῆνες εἰσι* as many times as there are months) *monthly*, *ὅσαι ἡμέραι* (also *δοσιμέραι*) *daily*, etc.

817. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: *τὴν οὐσίαν ἣν κατέλειπε οὐ πλείονος ἀξία ἦν* (for *ἡ οὐσία ἦν*) *the property which he left was of no more value*, poet. *τάςδ' ἄσπερ εἰσορᾷς ἦκουσι πρὸς σέ* (for *αἷδε ὅς*) *these (maidens) whom thou seest, are come to thee.* So with adverbs: *καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε* (for *ἐλλοθι*) *and in other places, wherever you may go, they will love you.*

a. In this way, *οὐδεὶς* is attracted by a following *ὅστις* *οὐ*: *οὐδενὶ ὅτφ οὐκ ἀποκρίνεται* (for *οὐδεὶς ἐστὶν ὅτφ οὐκ ἔστω*) *there is no one whom he does not answer* *he answers every one.*

b. By a somewhat similar change, *δαυμαστόν ἐστιν ὅσος, ὅσου*, etc., passes into *δαυμαστός ὅσος, δαυμαστοῦ ὅσου*, etc.; and in like manner, *δαυμαστόν ἐστιν ὥς*, into *δαυμαστός ὥς*. A few other adjectives show the same idiom. Thus *δαυμαστήν ὅσῃ περὶ σέ προθυμίαν ἔχει* *he has a wonderful degree of devotion for you, υπερφύως ὥς χαίρω* *I am prodigiously pleased.*

Other Peculiarities.

818. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the *same sentence*, the one being a finite verb, the other an infinitive or participle: *καταλαμβάνουσι τείχος ὃ τειχισμένοι ποτε Ἀκαρνανες κοινῇ δικαστηρίῳ ἐχρώντο* (prop. *ὃ ἐχρώντο*) *they take a fortress which the Acarnanians, having once fortified (it), were using as a common place of judgment.*

b. The two verbs may stand in *different sentences*, one of them *subordinate* to the other: *αἰρούμεθα αὐτομόλους οἷς, ὅπταν τις πλείονα μισθὸν διδῷ, μεῖ ἐκείνων ἀκολουθήσουσι* (prop. *οἱ ἀκολουθῶντες*) *we choose (as guides) deserters, who, when any one may offer them larger pay, will follow those (who offer it).*

c. The two verbs may stand in *co-ordinate sentences*: *Ἀριαῖος, ὃν ἡμεῖς ἠδέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά* (prop. *ὃ ἐδώκαμεν, ἂφ' οὗ ἐλάβομεν*) *Ἀρίαεως, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges*, Hm. *ἀνωχθὶ δέ μιν γαμέεσθαι τῇ ὁτεφ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ* (prop. *ὅστις ἀνδάνει*) *bid her marry that one whom her father commands, and (who) is pleasing to herself.*

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but often uses a *personal* pronoun (commonly *αὐτός*) instead: *οἱ πρόγονοι, οἷς οὐ ἐχαρίζοντο οἱ λέγοντες, οὐδ' ἐφίλουσαν αὐτοὺς οὐρανὸς* *our ancestors, whom the speakers did not try to please, and were not caressing them*, Hm. *ἀντιθεὸν Πολύφημον, δούκρως κρᾶτος ἐστὶ μέγιστον πάντων Κυκλώπεσσι, θάωσα δέ μιν τέκε νύμφη* *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bare him.*

819. **VERB OMITTED.** Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence:

poet. φίλους νομίζουσ' οὕπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so), τὰ γὰρ ἄλλα ὥσπερ καὶ ὑμεῖς ἐποίειτε* (sc. ἐποίει) *for all other things (he did) as many as you also were doing, ὅμοιον ἐμοὶ δοκοῦσι πεπονθέναι, ὅσον εἰ τις εὖ σπείρων ἐφ' ἑὸν καρπὸν καταρβεῖν they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*—After relative adverbs, the omission is much more frequent: ἔξεστιν, ὥπερ Ἡγέλοχος (sc. ἔλεγεν), ἡμῖν λέγειν *it is permitted us to speak, as Hegelochus (spoke), ὥς ἐμοὶ ἰόντος ὅπῃ ἂν ὑμεῖς* (sc. ἴητε) *οὕτω τὴν γνῶμην ἔχετε as if I were going wherever you also (may go), so make up your mind, ἐπειδὴ οὐ τότε* (sc. ἐδειξας), *ἀλλὰ νῦν δεῖξον since thou didst not then (show), now at least show.*

820. **PREPOSITION OMITTED.** When the antecedent stands before the relative, a preposition belonging to both appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἱς ἐπιπαύσκει (for ἐν οἱς) *in not quite thirteen years, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας ὁπόσης ἡβούλαντο ἐπαρττον* (for ἐφ' ὁπόσης) *they were acting with as much license as they pleased.*

821. **TRANSFER TO RELATIVE SENTENCE.** Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: εἰς Ἀρμενίαν ἦξεν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country, οὗτοι, ἐπεὶ εὐδῶς ᾔσθοντο τὸ πρᾶγμα, ἀπεχώρησαν* (for εὐδῶς ἐπεὶ) *these immediately, when they understood the matter, withdrew.* So ἐπεὶ (ὥς, ὅτε) τάχιστα for τάχιστα ἐπεὶ (ὥς, ὅτε): *πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξόμεθα we shall endeavor to be present (most quickly when) as soon as we have accomplished.* In like manner: ἡγαγον ὁπόσους κλειστότους ἐδυνάμην *I have brought (the largest number which) as many as I could.*

For the use of relative words to strengthen the superlative, see 664.

822. **RELATIVE PRONOUN FOR CONJUNCTION.** A relative pronoun is sometimes used, where we should expect a conjunction, ὅτι or ὥστε (cf. 813): θαυμαστὸν ποιεῖς, δε ἡμῖν οὐδὲν δίδως *you are acting strangely, (who give) in that you give us nothing, τίς οὕτως ἐστὶ δυστυχὴς ὅστις πατρίδα προέσθαι βουλήσεται who is so wretched that he will be willing to betray his country? ἀπὸρων ἐστὶν οἵτινες ἐδέλονται δι' ἐπιρκίας πράττειν τι ἢ belongs to men without resource, that they wish to pursue any object by means of perjury.*—For the relative used with the fut. ind. to express purpose, see 710 c.

823. **LOOSE CONSTRUCTION.** A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: ἃ δ' εἶπεν, ὥς ἐγὼ εἰμι ὅλος δὲ τότε μεταβάλλεσθαι, κατανοήσατε *but what he said, that I am such a one as to be always changing, (sc. περὶ τούτων λέγω concerning this I say) consider, etc.; or—(b) with appositive force: δ' ἔστι λέγον, ζητητέον τίνας ἄριστοι φύλακες (what) as I just said, we must inquire who are the best guards.* In this case, the principal sentence is sometimes irregularly introduced by ὅτι or γὰρ (cf. 502): δ' μὲν πάντων θαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ὃν ἐπηνέσμεν ἀπόλλυσι τὴν ψυχὴν *what is most wonderful of all, (that) each one of the things which we approved ruins the soul.* In like manner, after phrases such as ὥς λέγουσι *as they say, ὥς ἔοικε as it appears, etc.,* the principal sentence is sometimes expressed as dependent. ὥς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἦξειν *for as I heard from*

some one, (that) Cleander is about to come from Byzantium, *τόδε γε μὴν, ὅς οἱ μαι, ἀναγκαϊότερον εἶναι* (for *ἐστὶ*) *λέγων* this, however, as I think, it is most necessary to say.

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

a. to the **EXISTENCE** of an act or state denoted by the verb of the sentence; or

b. to something connected with that act or state, as its **SUBJECT, OBJECT, TIME, PLACE, OR MANNER.**

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct, —by interrogatives or indefinite relatives, if it is indirect (882).

a. The pronouns represent an uncertain *person* or *thing*, *quantity* or *quality*, to be determined by the answer: the adverbs, an uncertain *time*, *place*, *or manner*, to be determined in the same way. Thus *τίς λέγει* *who is speaking?* *τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει* *what (on what account, how many things, what sort of things, when, where, how) does he speak?* *ἤρῳμην τίς (τί, ποῖα, πῶς, also* *ὅστις, ὃ τι, ὅποῖα, ὅπως) λέγει* *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: *Θεμιστοκλῆς δέσας φόβει τῷ ναυκλήρῳ, ὅστις ἐστὶ, καὶ δι' αὐτοῦ φεύγει.* *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*:

τίνας ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* *τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν* (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* *τί ἰδὼν Κριτόβουλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ* (having seen C. doing what, have you brought) *what have you seen Critobulus do, that you have brought these charges against him?* *οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο ὑπὲρ οἷα* (825 b) *πεποιηκότων ἀνδράπων κινδυνεύσουσι* (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί τακὸν οὐ παύειν* *he did not cease threatening, and (what evil not causing?) causing every evil.* For *τί παδὼν* and *τί μαδὼν*, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case*: *τίς δ' ὄρθος*

ἔρχεται (being who, does that one come) *who is that coming?* ἀγγελίαν φέρει βαρείαν· τίνα ταύτην (sc. τὴν ἀγγελίαν φέρει) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. τί τόδ' αὐδᾶς *what (is) this (which) thou art speaking?* Hm. ποῖον τὸν μῦθον *saidst of what kind (is) this saying (which) thou saidst?*

b. So in a compound interrogative sentence, the interrogative word is sometimes connected with the verb of the dependent sentence: πότε & χρὴ πράξετε; ἐπειδὴν τί γένηται (sc. πράξετε) *when will you do what you ought?* after what shall have occurred (i. e. after what event, will you do your duty)? ἵνα τί γένηται (that what may come to pass) *to what end?* also ἵνα τί (508 b).

827. DOUBLE QUESTION. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρὴ καλεῖν, ὥς τίνας ἐπιστήμονα τέχνης *what must one call you, as being acquainted with what art? ποῖα ὁποῖον βλοῦ μύηματα, οὐκ ἔχω λέγειν* *what kinds (of numbers) are imitations of what sort of life, I cannot say, Hm. τίς, πῶθεν εἰς ἀνδρῶν* *who (and) from whom among men art thou?*

For interrogative pronouns with the article, see 538 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. DIRECT questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάροις δουλεύομεν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἄρα and ἦ: ἄρ' εἰμι μάντις *am I a prophet?* ἦ οὗτοι πολέμοι εἰσι *are these enemies?*

REM. c. Neither ἄρα and ἦ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἄρα was *accordingly* (cf. ἄρα, 865, 1, from which ἄρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἦ was *really, truly* (852, 10), marking a question as directed to the real truth.—Both ἄρα and ἦ are often connected with other particles: ἄρά γε, ἦ γάρ, ἦ ποῦ, etc.—Hm. never uses ἄρα, but has ἦ ρα with much the same force.

829. Ἄρα and ἦ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἄρα οὐ) implying that an answer is expected in the AFFIRMATIVE: μή (also ἄρα μή, and μῶν for μή οὐν), in the NEGATIVE: thus ἄρα (ἦ) φοβεῖ *are you afraid (ay or no)?* οὐ (ἄρα οὐ) φοβεῖ *are you not afraid (i. e. you are afraid, are you not)?* μή (ἄρα μή, μῶν) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is any thing else true than = is it not certainly true that?*—also, with ἦ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἁδικοῦμεν *are we not certainly in the wrong?* ἄλλο τι οὐν πάντα ταῦτα ἂν εἴη μίᾳ ἐπιστήμῃ *would not then all these things be (but) one science?*

830. INDIRECT questions of this kind are introduced by *α* *whether* (sometimes *ἐάν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἤ* (*ἥ*):

σκοπεῖτε εἰ δικαίως χρῆσθαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ἔρχετο πεισόμενος μετὰ σὸν κλέος, ἥ που ἔτ' εἴης he went to inquire after news of thee, whether perchance thou wert yet alive.*—This use of *εἰ* and *ἐάν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, "observe (so that) if I shall conduct aright (you may know it)." Indeed, it is often necessary to supply an idea like *εἰσόμενος* in order to know, before *εἰ* and *ἐάν* (Hm. *εἰ κε, αἴ κε*) used as dependent interrogatives: Hm. *λαβὲ γόνυον, αἴ κε πῶς ἐδέλῃσιν ἀρῆξαι embrace his knees, (that you may find) whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἤ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἴτε* . . . *εἴτε*.

πότερον δέδρακεν ἢ οὐ; πότερον ἔκων ἢ ἐκὼν; has he done it or not? unwillingly or willingly? ἀποροῦμεν εἴτε ἔκων ἢ ἐκὼν δέδρακε we are in doubt whether he has done it unwillingly or willingly.—For the use of *εἴτε* (*εἰ + τε*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἢ οὐ* may be rendered, "which of the two (statements is true), he has done it, or (he has) not (done it)?"

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἤ* (*ἥ*) . . . *ἤ* (*ἥ*): *μεῖναι' ἐπὶ χρόνον, ὅρα δαῶμεν ἢ ἐρεὼν Κάλχας μαντεύεται ἥε καὶ οὐκ οὔκ wait for a time, that we may know whether Calchas prophesies truly or even not so.*

For the use of the *modes* in indirect questions, see 735-8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their compounds, as *οὔτε, μήτε; οὐδεῖς, μηδεῖς; οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μὴ ἀτελῇ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished, μηδεὶς οἰεσθῶ με τοῦτο λέγειν let no one suppose that I say this, λέγετε, εἰσὼ ἢ μὴ say, shall I go in or not? ἐάν τις κάμῃ, παρακαλεῖς λατρὸν, ὅπως μὴ ἀποθῶν if one is sick, you call in a physician, that he may not die, σαδρὸν ἐστὶ φύσει πάν ὃ τι ἂν μὴ δικαίως ἢ πεπραγμένον rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 e) has *οὐ*.

834. Independent sentences with the INDICATIVE and OPTATIVE have *μή* in expressions of *wishing* (721); but otherwise, *οὐ*.

ἤμαρτεν, ὥς μήποτ' ὠφελε (sc. ἁμαρτεῖν) *he missed, as I would he had never done*, μηδενὶ ἐπιβουλευσάμην *let me plot against no one*,—Φίλιππος οὐκ ἔγει εἰρήνην *Philip does not maintain peace*, εἰ μὴ χρεῖτο τοῖς παροῦσιν, οὐκ ἂν εὐδαιμονοῖ *if he should not use what he has, he could not be happy*.

For *οὐ* and *μή* as interrogative particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Hence *μή* is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE sentences: εἶπεν ὅτι ἀπέναι βούλοιο, μὴ δὲ πατὴρ ἐχθροίτο *he said that he wished to depart, lest his father should be displeased*, εἰ μὴ τι κωλύει, εἰδέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them*, ὅποτε μὴ τι δείσειαν, οὐ ξυνῆσαν *when they had no fear of any thing, they did not come together*. So in hypothetical relative sentences with the INDICATIVE (761): ἃ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι *what I do not know* (= εἰ τι μὴ οἶδα *if I am ignorant of any thing*) *I do not even suppose that I know*.

a. So too, *μή* is used with the *future indicative* in expressions which imply PURPOSE (710 c): ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει *vote such things in consequence of them you will never have repentance*, ὅρα πῶς μὴ σοι ἀποστήσονται *see to it that they do not revolt from you*.

For *μή* in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλει τοῦ ἡμετέρου θορύβου (direct οὐδὲν μοι μέλει) *he said that he cared nothing for our disturbance*. But after *εἰ* in dependent questions, either *οὐ* or *μή* can be used at pleasure: ἐρωτᾷ εἰ οὐκ αἰσχύνομαι (direct οὐκ αἰσχύνῃ;) *he asks whether I am not ashamed*, ἠρώτων εἰ μηδὲν φροντίζει (direct ἄρ' οὐδὲν φροντίζει;) *they asked him whether he had no concern*, σκοπῶμεν εἰ πρέπει ἢ οὐ *let us consider whether it is proper or not*, τοῦτ' αὐτὸ ἀγνοεῖς, εἰ χαίρεις ἢ μὴ χαίρεις *you are ignorant of this very thing, whether you are pleased or not pleased*.

837. The INFINITIVE commonly has *μή* (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἠβουλόμεν *I wished you not to be ignorant of these things*, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to commit injustice*, εἰκός σοφὸν ἄνδρα μὴ ληρεῖν *it is fit that a wise man should not talk idly*, σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν *it remained for thee not to become silent*, αἱ Χεῖρνες ἀνδράποδος κατεῖχον, ὥστε μὴ ἀπέναι ἅπ' αὐτῶν *the Sirens detained men, so that they could not get away from them*.

a. Some exceptions are merely apparent: ὑμᾶς ἀξιοῦσιν οὐ ξυμμαχεῖν ἀλλὰ ξυαδικεῖν *they demand that you should be, not allies with them, but partners in wrong-doing*, where *οὐ* belongs properly to ἀξιοῦσιν. Similarly οὐδενὸς ἁμαρτεῖς δίκαιός ἐστι *it is not just that he should fail of any thing*.

b. But *οὐ* may be used with the infinitive in the *oratio obliqua* (734 c): ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ *I confess that I am not an orator after their*

sort, εἰς Λακεδαιμόνα ἐκέλευεν ἵναι· οὐ γὰρ εἶναι κύριος αὐτός he commanded them to go to Lacedaemon; for (he said) that he himself had not the authority.

838. In connection with verbs of NEGATIVE meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

καλυόμεθα μὴ μαθεῖν we are hindered from learning (so as not to learn), ἀπέειπον τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων they forbade the slaves from sharing in the gymnasia (requiring them not to share), ἠρνούντο μὴ πεπτωκέναι they denied that they had fallen (asserting that they had not fallen), ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι they refrained from making war upon the land of either (so as not to make war).

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ἐπὶ μὴ πειδομένῳ ἀλοίη what city could be taken by disobedient men (by men, if not obedient), θεοῦ μὴ διδόντος, οὐδὲν ἰσχύει πόνος unless a god bestow, toil avails nothing, — Κύριος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς καλόντος Cyrius went up on the mountains, (no one opposing) without opposition, ἔδουρβετε, ὥς οὐ ποιήσαντες ταῦτα you were clamorous, as not intending to do these things. The participle with μή, after the article, may be expressed by a hypothetical relative sentence: οἱ μὴ εἰδότες (= οἱ ἂν μὴ εἰδῶσι) all or any who may not know (if such there are): but λέγω ἐν τοῖς οὐκ εἰδόσι the particular persons among whom I speak, do not know.

840. Μὴ is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical* sense: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθόν ᾖ) the not-good = *whatever is not good*, ὁ μὴ ἱατρός the non-physician, *whoever is not a physician*.

841. Μὴ FOR οὐ. Μὴ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδη, κέρδεσι τοῖς μὴ καλοῖς rejoice not, Atreides, in dishonorable gains, ὁπέσχετο εἰρήνην ποιήσῃν, μήτε θυμῶν δοῦν, μήτε τὰ τεῖχη καδελῶν (μὴ on account of ποιήσῃν, 837) he promised that he would make peace, without either giving securities, or demolishing the walls, ἔδν τι αἰσθῆν σεαυτὸν μὴ εἰδόντα (μὴ on account of ἔδν αἰσθῆν, 835) if you perceive yourself to be ignorant of any thing.

842. Οὐ FOR μὴ. Οὐ is sometimes used for μὴ, when it has a frequent and special connection with a particular word, as in οὐ φημι to deny, οὐκ ἔω to forbid, οὐ πολλοὶ few, οὐχ ἥσσον more, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μὴ: πάντως οὕτως ἔχει, ἔδν τε οὐ φῆτε ἔδν τε φῆτε it is so in any case, whether you deny it or affirm it.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound* negative of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει there is (not any thing) nothing better for a state than laws, ἄνευ τούτου οὐδὲν εἰς οὐδὲν οὐδενὸν.

ἢ ἡμῶν οὐδέποτε γένοιτο ἕως without this none of us could ever become of any worth for any thing.

844. When a negative is followed by a simple negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει no man that does injustice will not pay the penalty, i. e. every one will pay.

845. Οὐ μὴ. Οὐ followed by μὴ is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of anxiety or apprehension: οὐ μὴ ποιήσω (= οὐ φοβητέον μὴ ποιήσω it is not to be feared that I shall do it, no danger of my doing it, i. e.) I certainly shall not do it, οὐδεὶς μήποτε εὑρήσει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν no one shall ever find that any thing, so far as depends on me, is neglected, οὐ μήποτε ἕξαρος γένωμαι never surely shall I deny it.

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μὴ is rendered *lest*, *that* (743), μὴ οὐ is rendered *lest not*, *that not* (Lat. ne non):

δέδοικα μὴ οὐ δειμνὸν ᾗ I am afraid that it may not be lawful: or, without the verb of fearing, μὴ οὐ δειμνὸν ᾗ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μὴ (837), when the word on which it depends has a negative:

οὐδεὶς οἶστε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one speaking in any other way (is able not to be) can avoid being ridiculous. The οὐ here only repeats the negation which belongs to the principal word (cf. 843).

a. Hence verbs of *hindering*, *forbidding*, *denying*, etc. (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ καλυνόμεθα μὴ οὐ μαθεῖν we are not hindered from learning. In such cases, the neuter article is sometimes added to the infinitive: poet. μὴ παρὴς τὸ μὴ οὐ φράσαι do not forbear to make it known.

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια who, think you, will deny (= no one will deny) that he understands what is just?

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μήτι, are often used (like Lat. nihil) as emphatic negatives in the sense of *not at all* (552).

b. οὐκέτι, μηκέτι, no longer, must not be confounded with οὔπω, μήπω, not yet: οὐκέτι ποιήσω, οὔπω πεποίηκα.

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγε ὅτι, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by ἀλλὰ καὶ but also, or ἀλλ' οὐδέ but neither: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only was Crito quiet, but also his friends. Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν βυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε not only (were ye not able) to dance in measure, but ye were not able even to stand erect.

d. *μήν* οὐ, *μόνον* οὐχι, *only not*, hence *all but, almost*; and, in reference to time, *ὅσον* οὐ (tantum non) *almost*: καταγελάσκει δὲ ἀνδρῶν οὓς οὐ μόνον οὐ προσκυνοῦσι *you are ridiculed by men whom you all but worship*, ὅσον οὐκ αὐτίκα (only so much as not immediately) *almost immediately*.

e. οὐ μὴν ἀλλὰ, οὐ μόνον ἀλλὰ, *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: δ' ἄρως μισοῦ (575 a) ἐκείνων ἐξετραχίλισεν · οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν δ' Κῦρος *the horse almost threw him over its head*; (yet it did not throw him, but) *nevertheless Cyrus kept his seat*.

PARTICLES.

849. **PRÆPOSITIVE AND POSTPOSITIVE.** A particle is said to be prae-positive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. **INTERROGATIVE PARTICLES.** See 824-31.

II. **NEGATIVE PARTICLES.** See 832-48.

850. **III. INTENSIVE PARTICLES.** These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpos. and enclitic) *even, at least*, Lat. quidem,

adds emphasis to the preceding word: Hm. εἴπερ γάρ σ' Ἑκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πέλοισται Τρῶες *for though even Hector (himself) shall call thee base and unwarlike, still the Trojans will not believe it*, καὶ πολλοὺς γε ἔσεσθαι ἔλεγον τοὺς ἐδεήσοντας *and they said there would be many even who would wish it*, Hm. ἀλλὰ σὺ, εἰ θύνασαι γε, περισχέο παιδὸς *but do thou, if only thou art able, protect thy son*, πλήθει γε οὐχ ὑπερβαλομένῳ ἄν τοὺς πολεμίους *in numbers at least we should not surpass the enemy*, σὺ γὰρ νῦν γε ἡμῶν βασιλεὺς εἶναι *for now at least thou seemest to be our king*.—It is added with especial frequency to pronouns: ἔγωγε *I for my part*, Lat. equidem, ὅγε in Hm. *even he*, ὅγε Lat. qui quidem, Hm. ὅτις τοιαῦτά γε βέξαι *whoever should do such things (even such)*.

a. Γέ, when it belongs to a word which has the article, is usually put after the article: ἡ γε ἀνθρωπίνη σοφία *human wisdom at least*. So too after a preposition, if the word depends on one: οὐδεὶς ἤκουσεν ἐν γε τῷ φανερῷ *no one heard, in public at least*.

2. γοῦν (postpositive) *at least*, Lat. certe,

contracted from γὰρ οὖν (sometimes written separately), and hence stronger than γέ. It is used especially after a general statement, to mark some particular case, or limited extent, in which that statement is *certainly* true: οὐ πλεονῆν τὴν φίλαν παρέσχοντο · ἐδελοῖσθαι γοῦν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at least, they willingly joined him in giving aid*.

3. πέρ (postpos. and enclitic) *very, just, even*,

shortened from the adverb περί *very much*. In Attic, it is used to strengthen relatives: ὅσπερ *just who, the one who*, ὥσπερ *even as*; also in εἴπερ (ἐάνπερ, ἥπερ) *even if, καίπερ though*. In Hm., its use is very extensive: ἐγὼ δ' ἔλεεινότερός περ *but I am much more to be pitied*, πρῶτόν περ *for the very first time*,

τάτε στυγέουσι θεοί περ *which even the gods detest*; and especially with *participles*, in the sense of *καίπερ* (795 f): ἀχνύμενοι περ *though grieved*, κρατερός περ ἔων (or κρατερός περ without ἔων) *though he is mighty*.

851. 4. δὴ (postpositive) *now, indeed, in particular*,

marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοί δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, ὅλα δὴ *it is quite plain*, ὕψις καὶ κάλλος καὶ πλοῦτος δὴ *health, ana beauty, and particularly wealth*. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δὴ *consider, I pray you*, ἔγε δὴ *come now*, μὴ δὴ ἐκείνη τῇ ἐλπίδι ἐπαυράμεθα *let us by no means be elated with that hope*. It strengthens the SUPERLATIVE: μέγιστος δὴ *the very greatest*; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δὴ *the (particular) one who*, ὅποιος δὴ *of whichever (particular) kind*, οὕτως δὴ (in this particular way) *just so*. So with other pronouns and particles: τί δὴ *what now? what precisely?* ποῦ δὴ *just where?* δὴ τις *some certain person*, ἡμέτερον δὴ ἔργον *our own work* (belonging to us only), εἰ δὴ *if indeed, if really*. For καὶ δὴ καί, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δὴ *is it not so? it is indeed* (as you say), ὥς ἐν φρουρᾷ ἐσμεν, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λυεῖν *we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this*. Especially so with demonstratives and relatives: ἐξ ὧν δὴ *from which things now* (already mentioned), ὅτῳ δὴ *thus then* (as previously described): and hence often in the *apodosis* (782), as ὅτε . . . τότε δὴ *when . . . then, I say*; or with *resumptive* force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of *ἤδη*, Lat. *jam*: καὶ πολλὰ δὴ ἄλλα λέξας *εἶπε and when now (already) he had spoken many things, he said*, νῦν δὴ *even now*, Hm. τὰ δὴ νῦν πάντα τελεῖται *all these things are now already receiving fulfilment*.

c. The Epic δὴ γάρ, and poetic δὴ τότε, may stand at the beginning of a sentence.

852. 5. δῆπου (or δὴ που *indeed, I suppose*) *probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπου *with what is the spirit nourished? with learning, doubtless*.—A stronger form is δῆπουδεν.

6. δῆτα (a stronger δὴ) *surely, in truth*, nearly confined to the Attic: οὐ δῆτα *surely not*, πῶς δῆτα *how in truth?* οἴκτειρε δῆτα *do really pity*.

7. δῆθεν *truly, forsooth*, mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic form of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. Epic ὅην (postpos. and enclit.) *methinks*, Lat. *opinor*, has nearly the same meaning as δῆπου, which last occurs but once in Hm.

10. ᾗ (praepositive) *really, truly*, (not to be confounded with ᾗ interrog., 828 b, and ᾗ or, *than*, 860) adds force to an assertion.—ᾗ μὲν (Hm. ᾗ μὲν) is used especially in declarations under

oath: *ἔμοσεν ὅρκους ἢ μὴν μὴ μνησικαχῆσθαι* they swore oaths that in very truth they would not (remember wrongs) bear resentment.

11. *τοί* (postpos. and enclit.) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like: *ὅτοι* *surely not*.—For *μέντοι*, see 864, 6: for *τολυν, τοίγαρ, τούγαρ, τοίγαρ*, see 867.

12. *ἦτοι* (*ἦ + τοί*) *verily, only* Epic, a naïve expression of assurance: *ἦτοι ὅγ' ὅς εἰπὼν κατ' ἑρ' ἔειπε* (in *sooth*) when he had spoken thus, he sat down. For the disjunctive *ἦτοι . . . ἢ* *either . . . or*, see 860 a.

13. *μήν* (postpositive) *in truth, Lat. vero*, Ion. *μέν*, Dor. *μέν*; Hm. has *μέν, μέν*, and *μήν*: *ὅτε γὰρ εἰπέω, καὶ μὴν τελεσμένον ἔσται* for *thus will I speak out, and in truth it will be fulfilled*. Even the Attic uses *μέν* for *μήν*, in *μέν οὖν, μέν δέ*. The word has also an adversative use, *yet, however*; and this is always the meaning of *μέντοι* (864, 6).

14. *καί* *yes, surely, —νή* and *μά* *surely*, used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal *γάρ*. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential *ὥστε*, being a relative, belongs to a subordinate sentence. The adversative *ὅμως* is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (*ἀσύνδετον* *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are *καί, τε, and*. *Τέ* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἠδέ, ἰδέ, and* (cf. Lat. *atque*); *ἰδέ* is epic only.

a. The copulative is often used with both of the connected members

Thus *καί* . . . *καί*, or *τε* . . . *καί*, or *τε* . . . *τε*: *καί κατὰ γῆν καὶ κατὰ θάλασσαν both by land and by sea*, Hm. Ἀτρεΐδαι τε καὶ ἄλλοι ἐκνήμιδες Ἀχαιοί γε sons of Atreus and other Achaeans with goodly greaves, Hm. αἰεὶ γὰρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε for always is strife dear to thee and wars and battles. In like manner, the Epic has *ἡμὲν* . . . *ἡδέ* as well . . . as also.

b. Occasionally we find *τε* . . . *δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to relatives (*ὅστε*, *οἷός τε*). In such cases, it can hardly be translated into English. The common words *ὥστε* and *οἷός τε*, found in all writers, are remnants of this early usage.

b. To *καί* belong further the meanings ALSO and EVEN: Hm. παρ' ἐμοῖγε καὶ ἄλλοι οἱ κέ με τιμῆσουσι with me are others also who will honor me, καὶ καταγελᾷς μου you are even laughing at me, καὶ μάλιστα even most, καὶ βραχὺν χρόνον (even) only a short time. In the meaning also, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταῦτά δοκεῖ ἔπερ καὶ βασιλεῖ τοι us also the same things seem good, which (seem good) also to the king. In καὶ δέ, the proper connective is *δέ*, while *καί* means also, even: δίκαιον καὶ πρέπον δέ ἑμα just, and, at the same time, fitting also.

c. After words of likeness, *καί* may be rendered as: *ὁμοίως καί* Lat. aequè ac.

857. Ἄλλως τε καὶ means both in other relations and (particularly in the following). Hence it may in general be rendered especially: χαλεπὸν ἔστι διαβαίνειν τὸν ποταμὸν, ἄλλως τε καὶ πολεμίων πολλῶν ἔγγυς ὄντων it is hard to cross the river, especially when many enemies are near. So καὶ δὴ καὶ and in particular also, gives special prominence to that which follows it: Hd. ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon. In like manner, οὐ μόνον . . . ἀλλὰ καὶ not only . . . but also, are used with connected sentences to give prominence to the second. For οὐχ ὅτι, οὐχ ὥπως, followed by ἀλλὰ καί, with similar force, see 848 c.

858. NEGATIVE SENTENCES are connected by οὐδέ, μηδέ, or οὔτε, μήτε. Of these, οὐδέ, μηδέ take the place of καί (standing singly) in affirmative sentences, and therefore signify

a. and not, nor either: in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. βρώμης οὐχ ἔπται οὐδὲ ποτῆτος thou touchest not food (and not drink) nor drink either, πρὸς σοῦ οὐδ' ἐμοῦ φάσσω I shall not speak for thy interest nor for mine. Sometimes οὐδέ (μηδέ) has the adversative meaning but not (862).

b. also not (neither): ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν I expect that the enemy also will not remain (that neither will the enemy remain); —or, with emphatic sense, NOT EVEN, Lat. ne—quidem: οὐδὲ τοῦτο ἐξήν not even this was allowed, Hm. ἴνα μὴδ' ὄνομ' αὐτοῦ ἐν ἀνδράποισι λίπηται that not even his name may remain among men. For οὐδέ (μηδέ) with εἰς, see 255.

859. Οὔτε, μήτε take the place of *τε* . . . *τε*, or *καί* . . . *καί*, in affirmative sentences; thus οὔτε . . . οὔτε, or μήτε . . . μήτε, neither . . . nor:

φανερὸν εἰσιν οὔτε τῷ θεῷ πευδόμενοι οὔτε τοῖς νόμοις they are seen to obey neither the god nor the laws. Sometimes a negative member is connected with a following affirmative by οὔτε (μήτε) . . . τε (Lat. neque . . . et): ὤμωσαν μήτε

προδόντων ἀλλήλους σύμμαχοι τε ἕσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by οὐτε... οὐτε, μήτε... μήτε, others still are added, they may take οὐδέ, καὶ. But if a single member with οὐτε (μήτε) is followed by οὐδέ (καὶ), this is an irregular form (cf. τε... δέ, 855 b), and gives a special emphasis to the second member: ἀλλὰ γὰρ οὐτε τούτων οὐδὲν ἔστιν ἀληθές, οὐδέ γ' εἰ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνδράποδος *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. ἢ *or, than*, not to be confounded with ἥ (828 b, 852, 10):

a. OR; and repeated, ἢ... ἢ *either... or*; also ἥτοι... ἢ, with special emphasis on the first member: ἢ πολέμῳ κρηθήσῃς, ἢ καὶ ἕλλον τινὰ τρόπον δουλωθῇς *either vanquished in war, or else subjugated in some other way.*

b. ΤΗΑΝ, after the comparative degree and adjectives like ἕλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 586, 660.

861. 2. εἴτε... εἴτε *whether... or*, Lat. sive... sive,

presenting two possible suppositions which are left open to the choice of the hearer: εἴτε ἀληθὲς εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἴποτε (ἥποτε, ἔποτε) is used instead of εἴτε.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. δέ (postpositive) *but, and*, marks a slight contrast with what goes before, being much weaker than ἀλλά. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has μὲν (postpositive, originally the same as μήν, 852, 13): thus μὲν... δέ *indeed... but, on the one hand... on the other*; though, in many cases, μὲν can hardly be rendered in English. Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long*, Hm. οὐ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μάχεσθαι *you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danai.*

For ὁ μὲν... ὁ δέ, see 525 a. Μὲν is often followed by other particles, ἀλλά, ἀρά, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a conditional or relative sentence, the apodosis (principal sentence) is sometimes introduced by δέ: Hm. ἔως δ' ταῦθ' ὀρμαίνε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he was revolving these things in mind and in spirit, then came Athena.* Here δέ is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. ἀλλά *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἐνδ' ἄλλοι μὲν πάντες ἐπευφημῶσιν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, ἀλλὰ κακῶς ἄφει *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a conditional sentence expressed or implied, ἀλλὰ is often to be rendered *at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴσται *you know, if not all, yet much at least*, ὃ θεοὶ πατῆροι, συγγένεσθέ γ' ἀλλὰ νῦν *O gods of my fathers, be with me now at least (if never before)*.

b. 'Αλλὰ is often used to break off the previous discourse and introduce a question or demand: Hm. οὐκ ἀπὸ σκοποῦ μυθεῖται βασίλεια περίφρων· ἀλλὰ πῶς εἰπὲς *the prudent queen speaks not amiss: but do you comply*.

c. After negative expressions, ἀλλ' ἢ (less often ἀλλὰ alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little*. For οὐ μὴν ἀλλὰ, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So Epic αὖτε.

4. ἀτάρ (praepositive, Hm. αὐτάρ and ἀτάρ) *but, however*.

5. μήν (postpos., *it is true*, Lat. vero) *yet, however*: see 852, 13.

6. μέντοι (postpos.: from μέν for μήν, and τοί) *yet, however*.

7. καίτοι (not in Hm.: from καί and τοί) *and yet, though*.

8. ὅμως *nevertheless, notwithstanding*,

marks decided opposition. See 853 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς *in like manner, in the same case*. In Hm., it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (Hm. ἄρα, ἄρ, and enclit. ῥά, all postpos.) *accordingly, therefore*, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in Hm., and may often be rendered by so, THEN: ὡς ἔρ' ἔφη *thus then he said*, 'Ατρείδης δ' ἔρα νῆα δαήν ἔλαβε *proteusson and so (a thing to be expected) Atrides launched the swift ship into the sea*: οὐκ ἔρα *not then (as might have been supposed)*, εἰ ἔρα *if so-wit, if perhaps*. For ἄρα (sometimes used in poetry for ἔρα, but usually) *interrogative*, see 828 b.

866. 2. οὖν (Hd. and Dor. οὐν, postpos.) *therefore, consequently*, stronger than ἔρα: Hm. ἥτοι νόστος ἀπώλετο πατρὸς ἐμοῖο· οὐν' οὖν ἀγγελίης ἐτι πείδομαι *my father's return is verily lost; neither therefore do I any more put faith in tidings (of him)*. In connection with other particles, it very often means *for that matter, at any rate, certainly*: with relatives, it has the force of Lat. *cumque*: ὅστισιν *whoever* (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκοῦν and οὐκουν.—(α) The first is properly interrogative: οὐκοῦν σοι δεκεῖ σὺμφερὲς εἶναι *does it not therefore seem to you to be advantageous?*—(β) But since questions with οὐ look to an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative: ἔχουσιν ἡμῶν τὰ χρήματα· οὐκοῦν χρὴ λαβεῖν τιμὰς ἡμῶν ἐκ' αὐτοῦ *they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them*.—(γ) To express the sense "not therefore" without interrogation, οὐκουν is used (with accent on the negative): οὐκουν ἀπολείψομαι γὰρ σου, εἰ τοῦτο λέγεις *I will not depart from you, then, if you say this*. Some editors employ οὐκουν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νύ*, postpos. and enclitic), a weakened form of *νύν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νύν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*, from *νύν* above, strengthened by *τοί* *surely* (852, 11); never found in Hm.

5. *τοιγαροῦν, τοιγάροί, so then, therefore*, praepositive, like post. *τοιγάρ*, of which they are strengthened forms.

6. *ὥστε so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι that*, Lat. *quod*, originally the same as *ὁ* *τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod*, it has both a declarative and a causal sense:

a. THAT: *Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ* *Heraclitus says that all things are in motion*. Hence the phrases *ἔηλον ὅτι* (also written *δηλον ὅτι*) *it is clear that, evidently*, and *εἰ οἷδ' ὅτι* *I know that, certainly*: *πάντων εἰ οἷδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 734 b.

b. BECAUSE: Hm. *χρόμενοι δ' ἔριστον Ἀχαιῶν οὐδὲν ἔτιςας angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐπορ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἰσθμόν* *you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with superlatives, see 664.

2. Another declarative in general use is *ὥς that*, see 875. Little used are *διότι* and *οὖνεκα that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι because*, see 868 b.

2. *ὅτε* and *ἐπεὶ since*, see 877, 1, 5.

3. *διότι*, and poet. *οὖνεκα, ὀβούνεκα, because*.

διότι is for *δι' ὅ τι* = *διὰ ταῦτο ὅτι on account of this that* (813). And so *οὖνεκα, ὀβούνεκα* are for *οὖ (δρου) ἔνεκα, = ἔνεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for* introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγει* *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you*.

a. The thought which is explained, is often not expressed, but only implied in the connection. Thus especially in answers to questions: *ἀγωνιστέον μὲν ἔρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη* *must we, then, contend with the men?* (yes, we must contend) *for it is necessary, said he*.

b. In questions, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *ἔλωλε γάρ;* (possibly I misunderstood you) *for is he (actually) dead?* *φιλοσοφητέον ἑμολο-*

γῆσamen· ἢ γάρ we agreed that one should study philosophy (as I think, but perhaps incorrectly), for is it really so? So τί γαρ, Lat. quinam?

c. In wishes, γάρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: κακῶς γάρ ἐξόλοιο (there is something I desire), for would that you might perish wretchedly. For εἰ γάρ, Lat. utinam, see 721 a.

d. Similarly we may explain καὶ γάρ and (this is certain) for, = for indeed (but sometimes for also, for even); ἀλλὰ γάρ and ἀλλ' οὐ γάρ but—for (for not), where an idea must be supplied in contrast with what goes before: ἐγὼ ἐμῶν τοῦ δέομαι δέουσι τοῖσι ἀκολουθεῖν· ἀλλ' οὐ γάρ δύναμαι I demand it of myself to keep up with these in running; but (I do not keep up, for) I am not able. But οὐ γάρ ἀλλά is differently used: μὴ σκώπτέ μ' ὦδελφ'· οὐ γάρ ἀλλ' ἔχω κακῶς do not mock me, brother; for I (am not to be mocked, but) am in wretched condition.

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739-43. They are ἵνα (cf. 879, 6), ὥς (cf. 875 e), ὅπως (cf. 876, 3), ὅφρα (cf. 877, 7), μή (cf. 743, 832 ff). For ἵνα τί (sc. γένηται), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ ἴφ; εἰάν (for εἰ ἄν, or by contraction) ἦν, ἄν (ᾶ), ἴφ.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with εἰ, εἴθε, εἰ γάρ), 721. Εἰ μή is sometimes used for except, as Lat. nisi: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή we have no other good save arms and courage: so εἰ μὴ εἰ except ἴφ, Lat. nisi si. Εἴπερ (850, 3), Lat. siquidem, if indeed, as true as: νῆ Δρ', εἴπερ γε Δαρεῖον ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι ay, by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting.

873. ἄν (ᾶ, postpositive) perhaps

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, ἄν is found more than once in the same sentence: οὐκ ἄν ὀρθῶς δ τοῦτο ποίησας περὶ οὐδενὸς ἄν λόγισατο the man who did this would not reason rightly on any subject.

b. Ep. κέ, κέν, Dor. κά (postpositive and enclitic), almost exactly equivalent to ἄν (ᾶ), which is also freely used by Hm. Sometimes both ἄν and κέ are found in the same sentence, cf. 878 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. εἰ καὶ (εἰάν καὶ) ἴφ even, although:

poet. πόλιν (728), εἰ καὶ μὴ βλέπεις, φρονεῖς δ' (862 b) ὅμως οἷα νόσος εὔρεσσι as for the city, (if even) though thou art blind, thou yet perceivest with what a lady it is afflicted.

2. καὶ εἰ (καὶ εἰν, κἄν) *even if*, Lat. *etiamsi*:

ἤγιστε ἀνδρὸς εἶναι ἀγαθοῦ ὠφελᾶν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεσθαι ἡε thought it was the part of a good man to assist his friends, even if no one were about to know of it.

a. Both *εἰ καὶ* and *καὶ εἰ* represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καὶ . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by *ἔπερ* notwithstanding, see 858 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are properly *ly* relative adverbs of manner.1. ὥς *as*, *that*, Lat. *ut*,

properly in *which manner*, a proclitic (108 c), and thus distinguished from the demonstrative *ὥς thus*, *so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE USE: *ὥς βούλει as thou wilt*. So with the force of Lat. *tantum*: μακρὰν ὥς γέροντι a long distance for me as an old man.—It corresponds to Lat. *quam* in EXCLAMATIONS (815 a), prop. *O the manner in which!* Hm. *ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ how does one evil always follow for me after another!*—For *ὥς* with *superlatives*: *ὥς τάχιστα* Lat. *quam celerrime*, see 664.—With words of *number* and *measure*, it has the meaning *about*, *not far from*: *ὥς δέκα about ten*, *ὥς ἐπὶ τὸ πάλυ pretty much over the greater part* for the most part.—In expressions of action, it often denotes that which is *apparent*, *supposed*, or *professed*: ἀπῆγε ὥς πρὸς τοὺς πολεμίους he went away in the direction toward the enemy (as if he were going against the enemy), φυλάττεσθε ὥς πολεμίους ἡμᾶς you are guarding against us as (supposing us to be) enemies. Hence its use as an *adjunct* of the participle, see 795 e. For its use with the *infinitive*, see 772.

b. TEMPORAL USE, *as*, *as soon as*, *when*: *ὥς εἶδ', ὥς (demonstrative) μὲν μάλον ἔδν χόλος when he saw them, then did anger the more take possession of him* (lit. as . . . so), *ὥς τάχιστα ἔως ὑπέφαιεν, ἐδύοντο as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL USE, *as*, *inasmuch as*, *seeing that*: *δεῖ χρήσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὄφελος τῆς κτήσεως γίγνεται one must make use of his goods, since no advantage comes from the acquiring* (of them).

d. DECLARATIVE USE, *that*: *ἦκεν ἐγγέλλων τις ὥς Ἑλλάδα κατείληπται there came one with the tidings that Elaiða is taken*, cf. 733.

e. FINAL USE, *that*, *in order that*: *ὥς μὴ πάντες θλῶνται that all may not perish*, cf. 789.

f. CONSECUTIVE USE, like *ἔστε so that*, mostly with the infin. (770): *οὕτως μοι ἐβοήθησας ὥς νῦν σῴσωμαι you so aided me that I am now saved*, *ἱκανὰ προσήγον ὥς δεκτῆσαι τὴν στρατίαν they brought enough, so that the army could dine*.

g. For *ὥς* in expressions of *WISHING* (Lat. *utinam*), see 721 a.

876. 2. ὥσπερ (ὥς + πέρ) *even as*, *just as*,

a strengthened *ὥς*, but found only in the comparative use.

3. ὅπως *as, that, in order that,*

is the indefinite relative corresponding to ὅς (as ὁποῖος to ὅλος, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner*.

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ἄτε (in Hm. only as pronoun) *as,*

chiefly used with participles, see 795 d: so also οἶα.

6. ὅ, ὅπῃ, *as*, see 879, 4.7. Hm. ἥδε *as, like as*. In Il. γ, 10, τ, 386, it is a dissyllable (37).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when*; and (with ἄν) ὅταν, ὁπότεν. Ὅτε is also used in a causal sense: *whereas, since*.

2. εἵτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὁπηνίκα, *at which time, when*, more precise than ὅτε. In Hm., ἥνικα is scarcely found: on the other hand,

4. ἥμος *when* (= ἥνικα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with ἄν) ἐπὶν or ἐπάν (Hm. ἐπὶν, ἐπεὶ κε, Hd. ἐπείν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that*.

6. ἐπειδὴ *since now, when now*, from ἐπεὶ strengthened by δὴ (851): it denotes thus a more immediate and particular relation of time or cause. With ἄν, it forms ἐπεὶδάν, which is much more used than ἐπὶν, ἐπάν.

7. ἕστε (not in Hm.), ἕως, and poet. ὅφρα, Hm. εἰσέκε (or εἰς ὃ κε, εἰς ὅτε κε), *until, as long as*:

αἰκίσσεται τοὺς ἀνδράποους ἕστε ἂν ἔρχωνται αὐτῶν *they abuse men as long as they are masters of them, περιεμένοντες ἕως ἀνοιχθῆναι τὸ δεσμωτήριον we were waiting until the prison should be opened*. Ὅφρα is very often used as a *final* conjunction (739): Hm. ὅφρα μὴ ὅλος Ἀργείων ἀγέεστος ἔω *that I may not be, alone among the Greeks, without a prize*.

8. μέχρι, ἄχρι (cf. 626, 7) *until*.878. 9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. priusquam): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= prius, sooner, earlier), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (ἐν τοῖς πρὶν λέγοις *in the foregoing statements, τὸ πρὶν before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λίσσω· πρὶν μὲν γὰρ γῆρας ἔπεισεν *for I will not release (her); old age even shall come upon her before*. He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἐτλη πρὶν τίειν πρὶν λεῖψαι *nor durst any one (sooner) drink before he made libation*.

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote *situation*, i. e. *states, conditions, or circumstances*.

1. *οὗ, ὅπου, where* (Epic and Lyric *ὅσι, ὁπόσι*).
2. *ὅθεν, ὁπόθεν, whence*.
3. *οἷ, ὅποι, whither*.
4. *ἣ, ὅπη* (Hm. also *ἥχι*), *which way, in which part, where*: also, in comparative sense, *as*.
5. *ἔνθα at which place, where, ἔνθεν whence*, more precise than *οὗ, ὅθεν*. They are often used as demonstratives, *there, thence*.
6. *ἵνα where*; but much oftener used as a *final* conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: *ἐκ τῆς πόλεως οὗ κατέφυγε* from the city *where* (whither) he fled for refuge. Conversely, *οἱ* and *ὅπου* are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. *ἔχεις διδάξει δὴ μ' ὅπου καθέσταμεν* are you able to inform me *whither* we (have come and) are set down? Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504–10, 752–4, 818–20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαθοὶ ἢ μὴ (sc. *ἀγαθοὶ*) *ἄνδρες good men or not* (good men), *ἐπράξαμεν ἡμεῖς* (sc. *πρὸς ἐκεῖνους*), *καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην* we made peace with them, and they with us. — Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: *ἐς βαθὺν ἐκοιμήθης* (sc. *θυρόν*) how deep (a sleep) you slept (509 a), *οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιήσασθαι* (for *μετέγνωσαν καὶ ἔγνωσαν*) the Athenians changed their resolution (and resolved) not to form an alliance with the Corcyreans, *ἀμελεῖσθαι ἔν οἱ πολλοὶ* (sc. *ἐπιμελοῦνται*) neglecting things which the most care for. Thus *ἐκαστος* or *τις* must sometimes be supplied from a preceding *οὗδεις*: *οὗδεις ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδίκειν ἄδυνατῶν αὐτὸ δράν* no one is just by his own will, but (each one) blames injustice, because he is unable to practise it.

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἤχι ἐκδόντων ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood, ἕστασαν) his foot-lifting horses and his curiously-wrought arms were lying*, Hd. ἐσθῆτα φορέουσι τῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language*. The figure is chiefly poetic.

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' αὖτε χρεὶώ ἐμεῖο γένηται ἀεικέα λογὸν ἀμύναι—but *if ever again there comes a need of us to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees (I entreat) thee, ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλεῖα πλείστη as a consequence, I suppose, of extreme freedom, comes utter servitude*. It often gives emphasis to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made*;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνὴν ἡλικιώταις ἡδόμενος ἡδόμενός ἐμολ *I associated with persons of my own age, taking pleasure in them, and they in me*, Hm. παρ' οὐκ ἐθέλων ἐδολόγησθαι *unwilling with her wishing it*.

886. ANACOLUTHON (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἐδοξέ μοι οὗτος ὁ ἄνθρωπος εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (for "I thought the man to be wise," ἐνόμιζον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this the engagement commenced, the Argives advancing eagerly* ('Αργεῖοι instead of Ἀργεῖων, as if the sentence began with ξυνῆλθον *they engaged*), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (εἰ ἔπονται instead of ἔπεισθαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on being married, let her go back to her father's house* (ἀψ ἴτω instead of ἀπέμψον *send back*), ὥσπερ οἱ ἀδελφαί, θνάν τῶν ἀνταγωνιστῶν γένωνται ἥττω, τοῦτ' αὐτοὺς ἀνὰ ὡς *as the athletes, when they prove inferior to their antagonists, this troubles them* (as if οἱ ἀδελφαί belonged to the relative sentence, prop. τοῦτ' ἀνιῶνται *are troubled by this*).—Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν ἂ καὶ λύπην τοῖς ἄλλοις παρέχει ἀνιῶνται· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἔξια παρ' ἐκείνων ἐπαινοῦ ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούντων).

APPENDIX.

VERSIFICATION.

887. **METRE AND RHYTHM.** To all forms of Greek verse belong *metre* (*μέτρον measure*) and *rhythm* (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. **FEET.** Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	— —	λείπε	Dactyl	— — —	λείπομεν
Iambus	— —	λείπειν	Anapaest	— — —	λείπειν
Tribrach	— — —	λείπω	Spondee	— —	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Cretic	— — —	λείπειν	Ionic a majore	— — — —	λείπομεθα
First Paeon	— — — —	λείπομεθα	Ionic a minore	— — — —	λείπέσθην
Fourth Paeon	— — — —	λείπόμεν	Choriambus	— — — —	λείπομένους
Much less important are the following:					
Pyrrhic	— —	λίπε	Ditrochee	— — — —	λείπέσσω
Amphibrach	— — —	λείπων	Diambus	— — — —	λείπόμεν
Proceleusmatic	— — — —	λείπετε	Antispast	— — — —	λείποντο
Bacchius	— — —	λείποντων	First Epitrite	— — — —	λείπέσθην
Antibacchius	— — —	λείπεσθε	Second Epit.	— — — —	ἐξελεῖσθην
Second Paeon	— — — —	λείπετε	Third Epit.	— — — —	λείψέσθεται
Third Paeon	— — — —	λείποντο	Fourth Epit.	— — — —	λείψέσθονται
Molossus	— — —	λείπόντων	Dispendee	— — — —	λείψέσθονται

889. **GROUPS.** A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.—One foot with half of another is sometimes called *triemimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hepthemimeris* = three and a half, etc.

890. **VERSES.** Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an anapaestic dimeter consists of four feet; an iambic trimeter, of six; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a “-meter”: thus, a dactylic hexameter consists of six feet; a cretic pentameter, of five; an ionic tetrameter, of four, etc.

891. CATALECTIC AND ACATALECTIC. In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic in *syllabam*, in *disyllabum*, in *trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. RESOLUTION AND CONTRACTION. Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter Ἀπαβίας τ' ἔπειτα ἄνδρες (— — — — —), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄρα σέθεν, τοῦ νῆϊ, θεοῦ ἕς, τεπρόμεδ' αὐδῆ (— — — — —), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. CAESURA. When a pause in the sense, however slight, occurs within the verse, it produces a *caesura* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄρα σέθεν, τοῦ νῆϊ, θεοῦ ἕς, τεπρόμεδ' αὐδῆ (— — — — —), before thee, by whose voice, as if it were a god's, we two are delighted, caesuras occur after σέθεν, νῆϊ, and ἕς; and the first two of these are, at the same time, foot-caesuras.

894. ACCENT, ARSIS AND THESIS. In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄρα σέθεν, τοῦ νῆϊ, θεοῦ ἕς, τεπρόμεδ' αὐδῆ (— — — — —), the syllables which have the rhythmic accent are ἄ-, -θεν, νῆ-, -οῦ, -οῦ, -αῖ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the first of them receives the rhythmic accent. Thus in the iambic dimeter δόασον ἔτιχαλξ (— — — — —), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. SYNCOPÉ. Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncopé*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse *βαρεῖαι καταλλαγαί* (υ̇ υ̇ ο υ̇ υ̇ υ̇ υ̇) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "o."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrūsis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacruses prefixed:

a. χερσὶν δημοσπόρου.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
b. προκηδομένα βαρεῖαν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
c. μὴ ταρβαλλὰ δάουμι.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
d. τὸ δὲ συγγενὲς ἐμβέβακεν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

REM. e. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus *ἐπισκοποῦντ' ἄγυιαι* (υ̇ υ̇ υ̇ υ̇ υ̇ υ̇) is an iambic dimeter catalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇); and *τεκνοῦντα καὶ τεκνούμενον* (υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇) is an iambic dimeter acatalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (87) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (*στίχοι*), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STROPHES,—combinations of several lines, with more or less variety of verse.

REM. e. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes, which make up the lyric portions (*choruses*) of tragedy and comedy, are usually arranged in *pairs*. Each pair consists of a STROPHE and ANTISTROPHE, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an EPODE (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same piece are all alike, showing the same kinds of verse in the same order of arrangement.

In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee*. A trochaic “-meter” (890) consists of two feet, the last of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a “-meter” is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

- a, b. monometer; b, catalectic (*cretic*):
 ὦν ποδοῦμεν (a). $\bar{\text{L}}\text{v}-\text{v}$
 δ δίκαι (b). $\bar{\text{L}}\text{v}-$
- c, d. tripod (*ityphallic*); d, catal. (*penthemimeris*):
 φχεῖ' ἐν δόμοισι (c). $\bar{\text{L}}\text{v}-\text{v}-\text{v}$
 κείσεται τάλας (d). $\bar{\text{L}}\text{v}-\text{v}-$
- e, f. dimeter; f, catalectic:
 ἀλλ' ἀναμνησθέντες, ὄνδρες (e). $\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}$
 μὴ ξυνωμότης τις ἦν (f). $\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-$
- g. pentapody:
 Διὸς υπαγκάλισμα σεμνὸν Ἥρα. $\bar{\text{L}}\text{v}-\text{v}-\text{v}-\text{v}-\text{v}-$
- h, i. trimeter; i, catalectic:
 Δωρίφ φωνὴν ἐναρμόξαι πεδίλῳ (h). $\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}$
 ἀρπαγαὶ δὲ διαδρομῶν δαίμονες (i). $\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-$
- j. dimeter and ityphallic:
 ἀλλὰ μοι τόδ' ἐμμένει καὶ μήποτ' ἐκτακείη. $\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\text{v}$
- k. tetrameter (= dimeter repeated):
 κλυδί μιν, γέροντος εὐδείρα χρυσόπεπλε κούρη.
 $\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-$
- l. tetrameter catalectic (= dimeter and dim. catal.):
 πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ.
 $\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-\text{v}-\bar{\text{L}}\text{v}-$

- d, e. dimeter; e, catalectic:
 (ηλῶ σε τῆς εὐβουλίας (d). - √ √ - - √ √ -
 ἀγῶνας ἐντὸς οἴκων (e). √ √ √ - √ √ √
- f, g. pentapody; g, catalectic:
 νῆες πανωλέθροισιν ἐκβολαῖς (f). - √ √ - √ √ - √ √ -
 προβουλόπαις ἔφερτος ἄτας (g). √ √ √ - √ √ - √ √ -
- h. trimeter catalectic:
 ἐπαφέλησα πόλεος ἐξελέσθαι. √ √ √ - √ √ √ √ - √ √
- i. trimeter (acatalectic):
 ὦ δῖος αἰδῆρ, καὶ ταχύπτεροι προαί. - √ √ - - √ √ - √ √ √ √ -
 ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος. √ √ √ - - √ √ √ - - √ √ -
 ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ. √ √ √ √ - √ √ √ √ - √ √ -
- j. trimeter scazon (choliambus, Hipponactean):
 δὲ ἡμέραι γυναῖκός εἰσιν ἡδίσται. √ √ √ - √ √ - √ √ √ - √ √ -
- k. tetrameter catalectic (= dimeter and dim. catal.):
 ὦ πᾶσιν ἀνδράποισ φανεῖς μέγιστον ὠφέλημα. - √ √ - - √ √ - √ √ √ - √ √ -
 καὶ πρότερον ἐπεβούλευσέ σοι· τὸν καυλὸν οἶσθ' ἐκείνον. - √ √ √ √ - √ √ - - √ √ - √ √ √ - √ √ -
- l. tetrameter (acatalectic, = dimeter repeated):
 δέξαι με κωμῶζοντα, δέξαι, λίσσομαι σε, λίσσομαι. - √ √ - - √ √ - - √ √ - √ √ -

905. The following are specimens of SYNCOPATED FORMS: a, b, c, d, e, are dimeters, the first two being catalectic; f, g, h, i, pentapodies, the first two catalectic; j, k, l, m, n, trimeters, the first two catalectic; o, p, q, r, tetrameters, the first one catalectic.

- a. μύλοις δὲ πόσις μοι. √ √ √ - √ √ √
 b. διπλάζεται τιμή. √ √ √ - √ √ √
 c. βαρεῖαι καταλλαγαί. √ √ √ - √ √ √ -
 d. κακοῦ δὲ χαλκοῦ τρόπον. √ √ √ - √ √ √ -
 e. μελαμπρογῆς πέλει. √ √ √ - √ √ √ -
 f. ἐν ἀγκῶσι τέκνα δῶμαι. √ √ √ - √ √ √ -
 g. λίταν δ' ἀκούει μὲν οὐτις. √ √ √ - √ √ √ -
 h. φοβούμαι δ' ἔπος τὸδ' ἐκβαλεῖν. √ √ √ - √ √ √ -
 i. βέβακεν βίμφα διὰ πυλῶν. √ √ √ - √ √ √ √ -
 j. δαφνηφόροις βουδύτοισι τιμαῖς. √ √ √ - √ √ √ - √ √ √
 k. ἐπ' ἐρχᾶς δ' οὐτινος δούζων. √ √ √ - √ √ √ - √ √ √
 l. βεβᾶσι γὰρ τοῖσιν ἀγρόται στρατοῦ. √ √ √ - √ √ √ - √ √ √ -
 m. βίξ χαλινῶν δ' ἀνάσσει μένει. √ √ √ - √ √ √ - √ √ √ -
 n. ἐπανσχέσας δὲ τοῖσι σοῖς λόγοις. √ √ √ - √ √ √ - √ √ √ -
 o. βαρεῖα δ' εἰ τέκνον δαΐξω, δόμων ἄγαλμα. √ √ √ - √ √ √ - √ √ √ √ -
 p. πόνοι δόμων νέοι παλαίοισι συμμυγεῖς κακοῖς. √ √ √ - √ √ √ - √ √ √ √ -
 q. ὁμοῦ δὲ παιᾶνα παιᾶν' ἀνάγεται, δὲ παρδένει. √ √ √ - √ √ √ - √ √ √ √ - √ √ -
 r. ὕδωρ τε Διρκαίων εὐτραφέστατον πωμάτων. √ √ √ - √ √ √ - √ √ √ - √ √ √ -

906. The IAMBIC TRIMETER is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure. Of the six feet which compose it, the last is always an iambus. For the iambus in the odd feet (1st, 3d, 5th), a spondee is very often used, and sometimes a dactyl: but a dactyl in the fifth foot is almost unknown in tragedy. Each of the first five feet may also be a tribrach, and, in comedy, an anapaest. In tragedy, the anapaest is generally confined to the first foot: in a proper name, however, it

919. The following have a *double anacrusis* (logaoedic anapaestic):

- | | |
|--|----------|
| a. <i>ικετεύσατε δ', ὦ πόραι.</i> | υυυυυυυυ |
| b. <i>τὸ δὲ συγγενὲς ἐμβέβακον.</i> | υυυυυυυυ |
| c. <i>κατέλαμψας, ἔδειξας ἐμφανῇ.</i> | υυυυυυυυ |
| d. <i>Ἑλέναν ἐλόσσατο Τρώϊας.</i> | υυυυυυυυ |
| e. <i>ὅτε τὸν τύραννον κτανέτην.</i> | υυυυυυυυ |
| f. <i>τίνι τῶν πάρος, ὃ μάκαρ Ἰθῆβα.</i> | υυυυυυυυ |

The form e loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- | | |
|-------------------------------------|------|
| g. <i>Νεμεῖ δὲ τρίς.</i> | υυυυ |
| h. <i>πόλιν, ἀλλ' ἀνέσχου.</i> | υυυυ |
| i. <i>Ζεφύρου γίγαντος αἶρα.</i> | υυυυ |
| j. <i>Χαρτίων ἔκπτι τόδε κῶμον.</i> | υυυυ |

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

- | | |
|---|----------|
| a. <i>ναυτιλίας ἐσχάτας.</i> | υυυυυυυυ |
| b. <i>οὐ ψεύδει τέγξω λόγον.</i> | υυυυυυυυ |
| c. <i>ἔψαυας ἀργαυστάτας ἐμολ.</i> | υυυυυυυυ |
| d. <i>θακρυόεσσάν τ' ἐφίλησεν αἰχμάν.</i> | υυυυυυυυ |

Some verses consist of *more than one series*: thus

- | | |
|--|----------|
| e. first Pherecratean catal., repeated:
<i>ἄνδρα τύραννον Ἰππαρχον ἐκτανέτην.</i> | υυυυυυυυ |
| f. Asclepiadæan (= Pherecr. catal., second + first):
<i>ἐπειδὴ μέγαν ἄδλον Βαβυλωνίους.</i> | υυυυυυυυ |
| g. greater Asclepiadæan (has choriambus between two Pherecr.):
<i>μηδὲν ἄλλο φυτεύσας πρότερον δένδριον ἀμπέλω.</i> | υυυυυυυυ |
| h. Priapean (= Glyconic and Pherecratean):
<i>εἰμενῆς δ' ὁ Δίκαιος ἔστω πάσῃ νεολαίᾳ.</i> | υυυυυυυυ |
| i. Eupolidæan (= Glyconic and troch. dim. catal.):
<i>ὃ δεινόμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως.</i> | υυυυυυυυ |

921. PHERECRATEAN verses are sometimes combined in systems (897 b); but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaoedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 901, 905, 920. The name "cretic rhythms" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (υ̇-υ̇-υ̇-υ̇). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are shown in the following specimens:

a. ἰὼ πρόπολοι.	υ̇-υ̇-υ̇-υ̇
b. ἐν γὰρ τᾷδε φεῦ.	-υ̇-υ̇-υ̇-υ̇
c. τί μ' οὐκ ἀνταίαν.	υ̇-υ̇-υ̇-υ̇
d. ἔχθεις Ἀτρείδας.	-υ̇-υ̇-υ̇-υ̇
e. στρατόπεδον λιπών.	υ̇υ̇υ̇-υ̇-υ̇
f. δουλοσύνας ὕπερ.	-υ̇υ̇υ̇-υ̇-υ̇
g. μεσολαβεῖ κέντρον.	υ̇υ̇υ̇-υ̇-υ̇
h. πλαζόμενον λεύσσαν.	-υ̇υ̇υ̇-υ̇-υ̇
i. ἔτιτον ἔτι σε χρή.	υ̇υ̇υ̇υ̇υ̇-υ̇-υ̇
j. βεῖ πολὺς ὄδε λεώς.	-υ̇υ̇υ̇υ̇υ̇-υ̇-υ̇
k. ἄλμυρον ἐπὶ πόντον.	-υ̇υ̇υ̇υ̇υ̇-υ̇-υ̇
l. ἀνέφελον ἐπέβαλες.	υ̇υ̇υ̇υ̇υ̇υ̇-υ̇-υ̇
m. οὔποτε καταλύσιμον.	-υ̇υ̇υ̇υ̇υ̇υ̇-υ̇-υ̇
n. ἀπάγει' ἐκτόκιον.	υ̇υ̇υ̇-υ̇υ̇υ̇
o. τὸν καταρτότατον.	-υ̇υ̇-υ̇υ̇υ̇
p. σύ τ', ὦ Διογενὲς.	υ̇-υ̇υ̇υ̇-υ̇-υ̇
q. εἰς αἰδέρος ἄνω.	-υ̇-υ̇υ̇υ̇-υ̇-υ̇
r. τυράννου πᾶσα.	υ̇-υ̇-υ̇υ̇

REM. s. The *dochmii* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmii*. Thus we find a *bacchic*

a. dimeter (<i>dochmiac hypercatalectic</i>):	υ̇-υ̇-υ̇-υ̇-
χορευδέντ' ἀναύλοισ.	
b. trimeter <i>catalectic</i> :	υ̇-υ̇-υ̇-υ̇-υ̇-υ̇
παλαιῶν προγεννητόρων.	
c. tetrameter:	-υ̇υ̇-υ̇-υ̇-υ̇-υ̇-υ̇-υ̇-υ̇-
εἶδε με κοιμίσσειν τὸν δυσδαίμον' Ἄιδου.	

GREEK INDEX.

NOTE. The references are made in all cases to the *sections*, not the pages of the Grammar. The letters *ff*, placed after the number of a section, show that the same subject extends into the following sections.

For peculiarities of verb-formation, a special INDEX OF VERBS has been given in section 451.

- A, vow. 7 ff; quant. 86 ff.
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